

THE  
VVORLDES  
RESVRRECTION.  
OR

The generall calling of  
*the Jewes.*

A familiar Commentary vpon the  
*eleventh Chapter of Saint Paul to the Romaines, according*  
*to the sense of Scripture, and the consent of the*  
*most iudicious interpreters, wherein aboue fiftie*  
*notable questions are soundly answered, and*  
*the particular doctrines, reasons and vses*  
*of every verse, are profitably and*  
*plainly deliuered.*

By THOMAS DRAXE Minister of  
*the word of God.*



AT LONDON  
Printed by G. Eliz, and are to be sold by Robert  
Boulton and John Wright,  
Anno 1608.

ALBANY  
REVENGER

43

4. 6..

260



To the Right Honorable and most  
vertuous Lady, the Lady LVCIE Countesse  
of Bedford: grace and peace, with increase  
of all holynesse and happiness.



He wisdom, power, and prouidence  
of God, as it doth (right Honourable) most eminently and admirably  
appeare and shine forth in the  
frame, preseruation and gouern-  
ment of the vniuersall world, and  
of all things therein conteined: so in the mystery and  
matter of predestination, in the illumination and  
blinding, saluation and condemnation both of Iewes  
and Gentiles, it is most deepe, yea & past mans sounding  
out. For who can comprehend the depth of Gods  
councell, or render any particular reason of it? why  
God, who had amongst all the nations of the earth  
elected and selected the Iewes to be his onely peculi-  
lar and beloued people, with whom he made such a  
singular couenant of mercy and saluation, to whom  
appertained the adoption, the glory, the lawe, the ser-  
vice of God, of whom are the Fathers, and of whom  
Rom. 9. v. 4.  
(concerning the flesh) Christ came who is God blessed  
for euer-more, should for so many hundred years, euuen  
from the Apostles preaching ynto our dayes, gene-  
rally cutt and cast them off from being his people  
and Church? and by occasion of their vnbelinefe and  
desertion, haue in their roome and stead, so generally  
in all countries and kingdoms of the world, adopted  
and substituted vs Gentiles, who formerly were no-  
Rom. 11. 17.  
thing but Wilde Olynes, no people, not beloued, strangers  
Deut. 32. 21.  
from the Couenants of promise, without Christ, without  
Ephes. 2. 12.  
hope, without God in the world?

The reason(I say)and mouing cause of Gods decree  
and councel, is vnsearchable and past finding out; yet  
if we duly examine and consider the euent, and exe-  
cution of it, we cannot but discerne & acknowledge  
that God hath most iustly reuenged himselfe vpon  
the Iewes & powred out his wrath vpon them to the  
vtmost. For before Christ his incarnation, they often  
misused, derided, persecuted, & slew Gods prophets,  
eff. 2. ver. 16.  
& since they refused & murdered the Lord of glory,  
they forbad his Apostles to preach to vs Gentiles,  
they persecuted and killed them, and from that time  
to this present houre, cease not to blaspheme & spit  
out their venim against Christ his church, his gospel  
and his seruants. And yet,(notwithstanding all this)  
is it not a mistery to bee wondred at and adored,  
that God hath in all ages of the Church , chosen  
& referued to himself, and called to Christ a remnant  
of them, which is vndoubtedly,a fore-runner and ar-  
gument of their generall conuersion not far off. Se-  
condly it is a maruelous worke of God , & not with-  
out his mistery, that the Iewes(how soever wandering  
and dispersed in al countries almost,)should stil con-  
tinue such a distinct and vncounfounded nation, so in-  
numerable in multitude, and so constant in the keep-  
ing and obseruing of (as much as they possible may)  
their ancient lawes , rites , and ceremonies . Thirdly  
they haue bin in the times of greatest persecutions,  
when the tirants of the world sought to extinguish,  
and root out the scriptures (and still are) the faithfull  
keepers & preseruers of the old testament : & all this  
may put vs in some good hope of their future calling  
and conuersion. Lastly God hath (as Saint Paul mani-  
festly proueth , ) made an euident promise of their  
plenary calling & saluation, when the full number of

*The Epistle Dedicatory.*

vs Gentiles, is (succesfullie) come into the church.

Thus seeing their miserable state for the time past, and also at this present; and that a remnant is alway remayning, & the conuersion of the nation of them is dayly expected; we must not passe by so memorable a worke of God without vse & application. By their fall and apostacy wee must not only iustifie, but also tremble & stand in awe of Gods iudgments, feare to offend the diuine Maiesty, and beware least through vnbeleife, contempt of the gospel and profaine security, we at length attract & draw the like iudgments vpon our selues. Secondly, in that so great a multitude of them shalbe againe ingrafted into Christ and beleiueth the gospell, we must be so farre from despising them, or scandalizing them by our ill life and example, & from despairing of their saluation, that we must heartily pray for them, and by our zealous profession and holy life and conuersation study & striue, through the working of the holy Ghost, to reduce them into the right way.

Lastly, Christian Monatches & Magistrates must not only by enacting and execution of seuere lawes, reppresse their vile and intolerable vsurries; whereby they plague & oppresse many poore Christians, and punish with al sharpnesse their horrible blasphemies against Christ and his gospell, but cause them being vnder their authority & subiectio[n] to be by degrees instructed in Christian religion, and for the sooner effecting of it, to compell them to heare the gospell. Then shall the miserable and seduced Iewes bee brought home, the world reviued, the hearts of Gods people replenished with vnspeakeable ioy, all nations shal glorifie God in Christ, and we shal al in short tyme be fully & finally, perfected and glorified.

This

*The Epistle Dedicatory.*

This is (most noble Lady) the summe and subiect  
of this small volumme, which hoping that it will bee  
profitable and comfortable to many, I thought good  
to publish it, and in many respects mechtowing, to  
commend the protection and patronage of it, to  
your Honour.

First your Honour, is zealous, religious, wise, and  
learned, and alwaies haue beeene (and still are) in these  
regards, iustitious and renowned.

Secondly, you by your greatnesse, joyne goodnessse,  
to your honor, humilitie; and to your knowledge,  
Christian kindnesse and benignitie, and therefore  
you cannot but accept of, iudge of, and read at your  
leasure, any sound and holosome treatise that direc-  
teth and furthereth you therein. Lastly, I am so de-  
pily obliged and indebred unto your most noble and  
religious Parents, and to the honourable, studious,  
and hopefull Knight your brother, that the signifi-  
cation of my thankfulness doth in equity also belong  
vnto your Honour.

Wherefore I miost humbly beseeche you, gratiuously  
to respect my small labours, and to make vse of them  
for your edification. Thus desiring your good accep-  
tance, and craving pardon for my boldnesse, I pray  
the God of heauen to encrease you in all honour and  
grace, to make you a noble Cedar in his house, a bright  
Starre in his Church, fruitfull in all good workes,  
happy & blessed in your good courses, and after ful-  
nesse of age, faith, and felicitie, to crowne you with  
everlasting glory in his heauenly kingdome. Amen.

*Conentry. Nouember. 1608.*

*Your Honours in all duty to be commanded;*  
*Thomas Drax,*

# The worlds resurrection.

Romans. Chapt. xi.

I Demaund then , hath God cast away his people ? God for-  
bid : for I also am an Israelite , of the seed of Abraham , of  
the tribe of Beniamin .

God bath not cast away his people which hee knew before ?  
know yee not what the Scripture saith of Elias , how hee com-  
muneith with God against Israell , saying .

Lord they haue killed thy Prophets , and digged downe thine  
Altars : and I am left alone , and they seek me life &c .



Hath then ( may some repining Iewe ob-  
iect ) bath God , that is vnchangeable in his  
decree & couenant , & whose compassions  
faile not , cast away . i. hath he wholy and  
vniuersally cast of and excluded from  
righteousnesse and euerlasting life his people ? that is the  
Israelits or Iewes , for whose faith & preseruation he hath  
wrought so many miracles , whome hee hath fastned and  
affianced vnto him-selfe by so sollemne a couenant and  
by so many pretious promises , & whom he hath ennobled  
and renowned by so many illustrious Patriarches ? God  
forbid . i. farre bee that from any mans thought and ima-  
gination for it cannot be . For I also am an Israelite , of the  
seed of Abraham of the tribe of Beniamin . i. I by mine owne  
example can testifie the contrary , for I ( notwithstanding I  
formerly was a Pharisee , a Blasphemer , a Persecutor , and an  
Oppressor ) am not cast of , but I am an Israelite , there-  
fore God hath not cast of all .

God bath not cast of his people whome he knew not before . i.  
Albeit , God hath generally reieected and cast of the bodie  
and greatest number of the lewes that were called , and so  
deemeid in their owne eyes , and in the estimation of the  
world , by reason of the tenor of Gods couenant and the  
ceremonies and outward excercises of religion , called

B

( I say )

(I say) and reputed to bee Gods people ; yet thost amongst them whom hee knew before, i. whom he predestinated to saluation , whom hee acknowledged and approued for his owne, and whom he preuented by his speciall fauour, this people he neuer fayled nor euer will renounce and relinquish.

*Know you not what the scripture sayeth of Elias? i. I for resolution of this doubt referre you to the word of God, I hope that you are neither so supine and negligent that you haue not read it, nor so grosse of capacite that you vnderstand it not; how he maketh request, or intercession vnto God, saying against Israel, i. in how lamentable and zealous maner, he complaineth against them, namely that they were all fallen away from the true seruice of God, vnto the worship of the Idoll Baal. Lord they haue killed thy Prophets, & digged downe thire altars, i. they haue testified and declared their virulent hatred, rage, and malice, against thee and thy truth, by murthering and massacring all thy holy and sincere Prophets, Priests, Leuites, that by preaching, doctrine, examples and practise, would not absent too and applaude, but condemne and oppose themselves against their idolatry : and as for thine altars erected and builded vp long agoe by these holy Fathers for thine honor, they haue defaced and destroyed them. And I am left al ne, i. none else constantly and sincerely serueth God in the kingdome, and none doe, or dare publickly defend thy cause but my selfe, and they seeke my life, that is, they think it not sufficient to haue committed all the former insolencies and villanies, but they also, (to make vp the measure of their iniquitie, and in hope to roote out every true worshippers,) laye waite for my life.*

*Quest. Is Gods couenant made with his people, by mens vnfairfulness euer abolished and dissolved?*

A. No, for it is grounded onely in G O D who is unchangeable, and not in man, who is a lyar lighter then vanitie it selfe and therefore not to be trusted.

Secondly, Gods couenant is an euerlasting couenant, and

and his mercy extendeth vnto a thousand generations, therefore wee must not for the vnbelief of some, condemn all, but rather hope well of all, *1. Cor. 13. 7.*

*Q.* Whether doth Gods fore-knowledge in the Scripture, euer make a difference and distinction betwene the Elect and the Reprobate?

*A.* Yes many times, as in this and other places of holy Scripture, where Gods knowledge and fore-knowledge is taken for the good pleasure of his will, for election and his speciall loue and approbation, as in *Rom. 8. 29. 1. Pet. 1. 2. 2. Tim. 2. 19. Psal. 1. 6.*

*Q.* Was it a sinne in the idolatrous Iewes, to demolish and pull downe altars, seeing that they were set vp and seated in places where they ought not?

*A.* Yes, for their minde and intention was wicked; for they did not destroy and ouerthrow the Altars, because they were not set vp onely in *Ierusalem*, where they ought to be by Gods expresse commandement; but because they would not haue sacrifice done to God(onely.)

*Q.* Whether that the true Church of God in the mysteries of predestination and other points of faith, may not erre and be deceiued in iudgment?

*A.* Yes; for first, if that notable Prophet of the Lord *Elias* erred in iudgment of the Church, and *Samuell* the *1. Sam. 16.* Prophet was deceiued in the choise of *Iisai* his sonnes; yea *v. 6. & 7.* and the Apostles themselues for a time were ignorant of the Article of the resurrection of Christ, and of his kingdom, yea and *Peter* after that the holy Ghost in the day of Pentecost had descended vpon him, knew not that the *A&10. v. 13.* Judaicall differences of meates were already abrogated, *14. v. 5.* & thought the Gentiles were not capable of the Gospel, except wchall they shoulde admit of and receiue the ceremonies of *Moses* his law, if these Prophets & Pillars of the church were ignorant and did erre eu'en in matter of faith, why may not much more other both Pastors and people erre that haue not, nor neuer in this world shall haue any such extraordinary calling, gifts and illumination?

Secondly the Church and the principall members of it, sinne alwaies and are ignorant, yea, and many times erre in the right interpretation of the Scripture, *ergo*, they may erre in faith. But herein lyeth the difference, first the true Church buildeth her faith onely vpon the Canonicall Scriptures of the Prophets and Apostles, secondly shee neuer stiffly and obstinately (as heretikes doe) main-taineth any error against the maine principles and foun-dations of true religion.

*Q.* Hath God cast away his people?

A. Gods couenant and sauing promises are never made frustrate and voide by the vnbelieve of the multitudine, nay, if there were but one true beleeuuer in the whole world, God would not breake his promise and couenant with him for all the rest. Thus *Noah* and his familie were saved, when all the world besides perished. Thus *Lot* was preferued when the *Sodomites* were suddenly de-stroyed with Fire and Brimstone from heauen. Thus *Simon*, *Anna*, and a few others were saved in a generall corruption of doctrine and manners, and lastly in the my-stic fogge and more then *Egyptianall* darkenesse of Po-  
perie, Christis two faughtfull witnesses, i. the small number of his true Ministers and constant champions and confes-sors (albeit cruelly massacred by the *Romish Antichrist*) ascended up to heaven in a clowde, their enemies seeing them. Nay amongst the vnbelieueuers themselues, and Idolatres in the Papacie, God saueth many by reaon of the pro-mise of his couenant pawned with them: hence it is that he conuerteth many before the close and end of this life, whom otherwise hee might iustly leauue in their idolatrie and so destroy them.

*Reason.* The reaon hereof is, first, because the truth and performance of Gods promises resteth in him-selfe, and not in any man whatsoeuer.

Secondly all his sauing gifts are without repentance, i. constant and vnchangeable;

*i. V. se.* Let vs hang all our saluation on Gods equi-  
tant and promises onely, for all other helps and addi-

*Doct.*

*om. 3. v. 14.*

*ien. 6. 8. -*  
*ien. 19.*

*uke. 2.*

*poc. II. v. 3.*

*erste. 12.*

taments

taments of men are vaine, false, and will faile and deceave vs.

2. *Vse.* Secondly let vs lay hold vpon, and apprehend them all by faith, and so inclose, and improprieate them to our selues: for onely faith doth giue vs right vnto them, yea and inseoffe vs in, and giue vs liuery and seision of them.

*I also am an Israelite.*

From *Pauls* example and conclusion, wee learne: That every godly and beleeuing man, may be fully perswaded *Doltr.* and assured by faith, that hee is a member of the true *2.Tim.4.8.* church, and that hee shall vndoubtedly bee saued, and therefore it is his dutie firmly to beleue so much. *Rom. 2.Pet.1.10.* *8.v.23. & 38.39.*

*Reason.* The reason is, the promise and assurance hereof is made to the beleauer & sanctified person. *Psal.15.5.* *Psal.24.v.3.4.5.*

Secondly doubting and despaire of Gods loue and fauour, and of our saluation, is a great sinne and against the attributes of Gods truth, mercy, and goodnesse: and if wee doe great wrong and iniurie vnto good and faithfull men, when wee call their loue and loyaltie into question, much more when we doubt of the goodnesse and truth of the infinite and vnchangeable good maiestie of God: And particular doubting distrust and dispaire, is often and much condemned in the Scriptures, *Math.14.v.31.* *Luke 12.v.29.* *Heb.12.v.12. & 13.*

*Use. 1.* Hereby is condencid that false and comfortlesse opinion of the Romanists, that depriueth and dispoileth faith of his forme and of his firme apprehencion and application, and maketh it nothing else but a generall belief of the promised blessednesse of God, and a giuing of an assent to other mysteries reueiled of God touching the same, which the very diuels, and reprobates haue or may haue.

*use. 2.* Wee must labour and striue by the continuall and carefull vse of the word preached, the Sacraments, prayer, and conference, and obseruation of Gods fauours

towards vs, both in blessings spirituall and temporall , to attaine vnto the ~~wan; opon~~ and full assurance of it and hauing once obtained it, to nourish and cherish it by the sa ne meanes.

*Q.* Hath God forsaken his people whom he knew before?

*A.* Here Gods fore-knowledge , beeing taken for his speciall fauour , for his Predestination and adoption of them ( which is alwaies firme and vnalterable ) wee are taught these two conclusions. First that the Predestination and the Election of Gods Saints is firme,certaine and vnmoueable, and can neuer be lost, and that not onely in Gods decrete , but also in their owne fense and feeling Rom.8. 33. Tit. 1. 1. Rom. 9. 11. Rom. 11. 7. 2. Pet. 1. 10. / *ach. 16. ver. 8* For it is a foundation that cannot bee shaken . Secondly it is grounded vpon the rocke and therefore the gates and power of hell cannot preuaile against it.

*Vse.* It checketh the Papists who make predestination mutable and vncertaine , and so would defpoile and disarne vs of the maine ground of all comfort .

*Whom he hath fore-knownne.*

In that here the cause why God doth neuer finally reiect or forsake his people , is onely ascribed to his *fore-knowledge* . 1. to the pleasure of his good will , inward fauour and eternall predestination ; it excludeth and remoueth all mans merites , and all outward dignities, prerogatiues and excellencies what-soever, from beeing any cause of it.

*1 Cor. 3. 4 &c: 5* And no maruaile, for if man(though regenerate)cannot, in respect of his finite and sinfull nature merite ought at Gods hands , hauing a being both by nature and grace, much lesse could he merite ought before hee had any being or existence at all.

*Vse. Ergo*, seeing there is no cause of glorying in vs, or any outward ornament , and seeing nothing moued God to elect vs, but onely his meere mercy and fauour, let vs ascribe and returne with thankfull hearts all the glory and praise, thereof to him, to whom alone it appertaineth.

*Know*

*Doctr.*

*Rom. 9. ve. 11*

*1 Cor. 3. 4 &c: 5*

*Know yee not what the scripture saith of Elias?*

In that it is here presupposed, (if not granted) that the Jewes to whom *Paul* especially addresseth his speach, (for by an Apostrophe hee afterwards speaketh to the Gentiles, from the 13. verse to the 25.) were most ready and expert in the scriptures; we are aduertised how profitable, nay, how necessary the knowledge and vnderstanding of them is; for therevnto are we referred in all our doubts, controuersies, and difficulties, for resolution, *Isai. 8.20. Luke 16.28. & 31. Ioh. 5.38.* Secondly, they conteine the meanes, deedes, evidences, charter, and the broad seale of our saluation. *Ioh. 5.34. Ioh. 20.31. Rom. 1.16. 1.Tim. 3.15.16. Psal. 19.7.* Thirdly, the ignorance and neglect of them, is the cause of all Athiesme, errour, heresie, sinne, rebellion, persecution, misery, yea and damnation it selfe, *2.King. 17. 26. Psal. 95.10. Isay. 5.13. Math. 22.29. Iohn. 12.35. Rom. 10.2. 1.Cor. 2.8. 1.Thes. 4.13.*

Lastly, God hath both in the old Testament, as also in the new, daide a speciall charge and command vpon all sorts of people, soueraigne and subiect, publike and private persons, mighty and meane, to exercise themselves, and continually to trauaile in the reading and meditatiyon of holy scripture. *Deut. 6.6.7.8.9. Iosua. 1.8. Psal. 1.2. Coloff. 3.19. Iohn. 5.39. 1.Tim. 4.13.*

*Vse.* It condemneth the idlenesse and vanitie of this present age, wherein many, & most, bestow none or little time in reading and consulting the sacred Scriptures, wherein *they migh bee made circumspect, redresse their waies, haue comfort and supportance in all afflictions, and be made wise vnto saluation:* But in the practise of the vnfruitfull works of darkenesse, in the excesse of sinne and vanitie, and in the reading and reuising toyes and trifles that can minister nothing vnto them but matter of mourning and cause of after repentance, they can willingly and wilfully spare & spend whole houres, daies, nights, weeks. The Lord amend this, and renue and reuiue the dying & pining zeale of his people and seruants in so many places.

*How*

How he maketh request unto God speaking  
against Israell.

And in the 1. of Kings 19.10. he saith that he hath *beene*  
*jealous for the Lord of Hosts* (all tending to one purpose )  
from which place I obserue and gather. That the Pastors  
& Preachers of Gods word especially must be enfired and  
inflamed with an holy zeale of Gods glory, & with a ho-  
ly indignation against sin and idolatry , then principally  
when with *Elias* & others , they see most grieuous tran-  
gressions of the people , when they see *Baals* Priests,viz.  
Iesuites and Seminaries, Popish Emisaries to be had in re-  
quest and high reputation ; and themselues and the true  
Prophets and ministers of the Lord reviled and rejected,  
yea wringed and wronged , yea killed and slaughtered,  
when they see Christ to bee vilified and Antichrist to  
be deified, and when they see the Gospell troden vnder-  
foot & impiety &c superstition aduanced.Examples here-  
of wee haue in *Moses* who seeing the Golden Calfe that  
the Israelites had made, and the dauncing about it, *waxed*  
*wroth*, *cast the tables out of his hands*, *broke them in peeces*  
*before the Mountaine*, *burned the calfe in fire*, *ground it to*  
*powlder*, *strawed it upon the water*, *and made the Children of*  
*Israell drinke of it*.

Exo. 32.v.19.

Num. 25. v.7. In *Phebehas* the sonne of *Eleazar*, who arose up from  
the mid' o' the Congregation, tooke a speare in his hand and  
with it thrust thorow *Zimri* the sonne of *Satu* and *Cozbi*,  
the daughter of *Zur* the Midianitish woman , and so the  
plaine ceased from the children of Israell.

In *Zacharias* the sonne of *Iehoiada*, the Priest, who ob-  
seruing the people after *Iehosodah* his death , to fall away  
to idolatrie , in zeale reproved them , for transgressing  
Gods commandements : *hee told them*, *that they should*  
*not prosper*, *but that as they had forsaken the Lord*, *so he had*  
*forsaken them* : and hereupon they at King *Ioash* his tyr-  
rannicall command stoned him to death. In *John the Bap-*  
*tist*, for his bold reprehension of the *Pharases* and *Sadu-*  
*ces*, and for reproving of *Herod* for his incest , and many  
other sinnes. In *Peter* against *Ananias* and *Sappira* his  
wife.

wise Act. 5.3. In *Steuens* in telling the Iewes they were  
stiff-necked and that they like their fathers alwaies resisted  
the holy Ghost, that they had not kept the law, but that they A& 7.vc.16  
were the betrayers and murderers of the iust. In *Paul*, whose  
spirit was stirred up in him, whē he saw the city of Athens A& 17.v.16  
subject to idalatrie. And in himselfe and *Barnabas*, who  
when the people with their Priest would haue done sa-  
crifice to them, in zeale rent their owne clothes and rebuked  
the people. In *Daniel* as the tipe, and most eminently in  
Christ the truth and perfection, all of whom were con-  
sumed with the zeale of Gods houle. Psal. 69.19. Math.  
21.12. Joh. 2.15.

*Reason.* The reason hereof is, because they are Gods  
watchmen and forewarne the people, they are Gods  
trumpetters to tell the people of their sinnes, and the spi-  
rituall leaders, guides and directers of the multitude.

1 *Vſe.* This doctrine serueth for reprooфе of some Mini-  
sters of our time who either are remisse and negligent,  
and seeking their owne ease, neuer oppose themselues by  
doctrine and example, against the errors and sinnes of  
their flockes, but rather applaude them or (at least) in  
conniuence take notice of nothing; and if the shew any  
zeale it is rather for their own *Diana* and advantage, then  
for Gods true religion and glory.

2 *Vſe.* It is a great comfort for all true and sound hear-  
ted Ministers, who in an aduized and discrete zeale  
within the compasse of their callings, both by preaching,  
example and authority shew their dislike, and opposition  
against superstitions and enormous sinnes and abuses,  
beeing assured that what contumelies and indignities  
they vndergoe for Gods honour, God will accordingly  
consider of them and censure their aduersaries, *he will ho-*  
*nour them that honor him and despise them that despise him.*

1 Sam. 2.30

*They haue killed thy Prophets and digged downe  
thine Alterys.*

From these two members ioynlytly considered, aris- Doctr.  
eth this instruction. That it is the plot and practise of  
Apostataes and Idolaters in their hatred & rage against  
God.

God, to labour, to blot all remembrance of God, and not to suffer the Ambassadors and Messengers of God to remaine aliue. *Psal. 79.1 & 2. Psal. 8.13. Apoc. 12.2. & 13. 16. & 17. Apoc. 18.24.*

*Reas.* The reason in regard of the holy monuments of Gods seruice is, because they are profaine and wicked and regard them not; and as for the good ministers of God, they like the King of Aram against Abab (though indeed almost wicked King) fight against none (in comparison) but against them, for they seeme stumbling-blockes and hubbes in their way who by their ministerie and zealous example vexe them. *Apoc. 11. ver. 10.*

1. *Vse.* Let vs be thankefull vnto God for the long continued vse and ministery of his blessed Gospell, and that neither Prelates nor Pastors nor Preachers are not giuen into the hands of our blood-thirsty & wolvish aduersaries

2. *Vse.* Secondly let the ministers prepare and resolute them-selues not onely to suffer rebuke and losse for Gods cause, but also to die for it, (if they be therewto called) for God will highly reward them, and they shall not bee loosers but gainers by it, and not damnified, but euerlastingly glorified.

3. *Vse.* Seeing the good pastors and ministers of Gods word are so much maligned & assaulted by Satan and his instruments, let all the people of God pray for their constancy, patience, successe of their ministery, for their delivery and preseruation; and then (no doubt) the ministers shall spedee and prosper the better, and the comfort of their preseruation shall redound to the people.

*And I am left alone.*

Herein *Elias* (if we diligently heed the story and time wherein he prophecied) who a little before thought that he had conuerted most of the Israelites, and now he thinketh that they haue vniversally reuolted from true religion, wee are taught that the most excellent seruants of God haue their errours and infirmities, one while, they conceiuie ouer-well of men, and another while ouer-ill. *Act. 15. ver. 37, 38, 39.*

1. *Vse.*

1. Use. If so rare and singuler men these, many times  
erre and are deceiued, let no man presume too much of  
his owne knowledge, learning and iudgement, but walke  
humbly, and alwayes suspect his owne ignorance and  
weakenesse, and let him iudge rashly or ouer-hastily of  
no man, but reserue all secret iudement to God.

If none for the present ioyne with him in the open de- Rom.14.v.4.  
fense of Gods worship, or if none such be knowne, yea if  
they should all forsake him, as all forsooke *Paul* when he  
was conuicted before *Nero*, let them not bee discour-  
aged, but goe on boldly, trusting in God, and the good-  
nesse of their cause, and God will assist, strengthen, deli-  
uer, yea and glorie them. God being on a mans side,  
who can be against him, nay he hath more with him, then  
against him; and other mens generall Apostacie, or start-  
ing aside from their dutie and obedience, cannot possi-  
bly deprive him of his crowne: for hee shall liue by his  
faith, and the more temptations, and discouragements,  
hee findeth to hinder him, the greater will be *his praise,*  
*preferment and exaltation in the end.* But what faith the Paraph.  
answer (or oracle) of God to him. i. We must rather in  
this Apostacie of the Church attend what the Lord the  
God of trueth saith, then rest vpon the conjecture of  
*Elias: I haue left or reserved to my selfe.* i. I haue preserued  
from death and idolatry, 7000. men. i. a great number of  
men, women, and children, for seauen a set number, is put  
(here as in other places of Scripture) for one indefinite  
or vncertaine number: *that haue not bowed their knees to*  
*the image of Baall.* i. *that haue not polluted themselues*  
with idolatry, no not so much as in outward gesture and  
action. *Euen so at this present time,* i. in the time of the  
new Testament, *there is a remnant,* i. a small remainder of  
Iewes in comparison of those that perish, *through the*  
*election of grace,* i. whom God of his grace and fauour  
hath elected to euer-lasting life, and which shall be saued  
by *faith in Christ.*

Questions out of the 4. & 5. verses. Doth the Church of  
God never faile or cease to be vpon the earth?

*An.* No, for albeit many times and in many places the church easeth to be visible, conspicuous and glorious; yet the true Catholike and inuisible Church, which consisteth onely of the number of the Predestinate and Elect, euer was, is, and shall be; and shall alwayes remaine in the world in one place or other. For first, it neuer failed when it was brought to the greatest extremities, but (at length) it hath alwayes lifted and put forth her head out of the darkenesse where-with it was oppressed. Secondly  
*Luke 1. v. 33.* Christ his kingdome is eternall, and shall neuer end, but  
*Dan. 7. v. 14.* shall last and indure for euer, when other kingdomes shall bee ouerthrowne, destroyed and extinct. Thirdly, Gods covenant made with the Iewes and Gentiles, *viz.* *that hee will be their God, and the God of their seed,* is euerlasting and vnychangeable, therefore there must needs be some, in whom the covenant must bee ratified and accomplished. Lastly, Gods promises cannot lye, and his power can doe althings, and God doth nourish and preserue the church by his word and prouidence, when impetrie and idolatry euery where preualeth.

*2. Que.* Had God any church and people in the middest of the darkenesse of Poperie, when tyrants and false Teachers laboured, vtterly to roote it out?

*Apoc. 12. v. 7.* *An.* Yes, as may espeially appeare, *Apoc. 12. 16.* where the woman the Church *flying into the wildernes.* *i.* to places vnyknowne, to the aduersaries, *had a place prepared of God, that they should feed her there a thousand two hundred and three score dayes.* *i.* they were nourished by ordinary meanes, by hearing some true things of their owne Teachers, and partly by learning true faith and doctrine of other better teachers, partly by reading the holy scriptures, and by meditating and musing of it by themselues, and by conferring with others.

Secondly, the Papists had some things that appertaine to the true Church, as Baptisme (albeit not altogether purely administred) the Scriptures, the Apostles Creede, the Commandementes, the Lords prayer, and a certaine ministerie.

Thirdly,

Thirdly, in the ruinous state, darkenesse and Apostacie of a Church, the very reading and repeating of the word, yea, the very sound and report of it is (by Gods extraordinary working) sufficient and effectuall to sauе all those whom God will haue saued. *Act. 11.v.20. & 21. John 4.28.29.40.41.42. Rom.10.18.*

Lastly, God hath his Church and seed, euен in *Babylon*, (albeit in faith and affection seperated and disioyned from her) *Apoc. 12.7.* and these the Dragon maketh warre with; Likewise *Apoc. 18.4.* where Gods people are exhorted to come out of *Babilon*, &c. ergo, there were some elect, and some of Gods people there.

*Ques.* Therefore may not we perswade our selues that many of our Ancestors and fore-fathers were saued in the middest of Poperie?

*An.* Yes doubtlesse, as well as in the corrupt and Apo-staticall time of *Elias*, for nothing hath in the Papacie befallen the Church which hath not befallen vnto it in times past.

Secondly (besides the reasons expressed in the answer to the former question) many of them kept and held the principles aud foundations of faith, and so rightly en-form'd their children, seruants, and families therein, *Apoc. 13.8.*

Thirdly, there haue beeene some that haue alwayes and openly, by preaching, writing, and disputacion, opposed and set themselues against the corruption of error, *Act. 11.3.4.5.6.11. & 12.* and this is also manifest by *Illyricus*, *cum* his catalogue of the witness(es) of the truth.

Fourthly, many thousand children Baptised (and so holy) dyed in their infancie and child-hood, before they could be infected aud poysoned with the pestilence of error, and so were saued. *1. Cor. 7.v.14.*

Fiftly, God pardoneth many faults and infirmities in his children, whose hearts and mindes are right with him. *Mal. 3.6.v.17.*

Lastly, many of our Ancestors (albeit transported with

the common iuyndation of error) did before the end of this life, repente of their sin, and vtterly renounce and disclaime their owne merites and all confidence in them, and relied vpon Christ onelie by true faith and so were sauad.

*Q.* Why doth God sometimes suffer his Church to bee brought into such affliction, darkenes & extremities that the outward face of it cannot be seene and discerned?

*A.* For two causes, first, because the world & the wicked is, *alzogither unworthy* of the fellowship of Gods Saints and the ministery of the word, and therefore God hath most iustly deprived them of it.

Secondly, God for the preseruation of the Church will haue it sometimes to bee secret and vnknowne, for otherwise the world seeing it, would inuade and destroy it. Apoc. 12.6.

*Q.* Is it not lawfull, yea and sometimes expedient for a true and sound Christian, for the auoding of offence and the preseruation of his life, to dissemble his religion, and to goe to Massé and Idoll seruice?

*A.* No, for first it is not sufficient for vs, to keepe our mindes free from assent vnto, and from approbation of idolatry, but wee must keepe our bodies vndeſiled also 2. Cor. 7.1. Secondly God created and Christ redeemed both soule and body, & therefore wil be ſerued with both.

Thirdly, God requireth not only the belief of the heart, but also the confeſſion of the mouth yea and the outward gesture and action also; Rom. 10.9. Luk. 9.26. otherwise wee play the Hypocrites and God will diſcouer and deſteſt vs.

Forthly, the offence that Idolaters conceiue, is by them taken and not by vs giuen, and therefore we are not in this regard to respect them at all. Math. 15.12.13.14. And if we ſhould communicate with them in their Idolatrous worship we ſhould both harden them in their error and destroy, or(at leaſt)weaken the faith of others; & touching prevention of danger, we muſt vſe no vnlawful means to diuert it, but conſtitute our ſelues and cauſe vnto the

Heb 11.38.  
Math. 21.vers.  
41. and 43

1 Cor. 6.v.19  
and 20

the power, prouidence and goodnessse of the almighty, Psal. 37. ver. 5  
who will dispence and dispose of all things for our good and 6.  
and knoweth how to deliuere vs. Mich. 7.v.7.

Lastly in respect of maintenance of Gods glory our  
liues, yea, (if neede should require) our saluation should  
not be deare and pretious vnto vs. *Apoc. 12. 11.* and it is  
giuen vnto the true members of the Church (as a speciaill  
priuiledge) not onely to beleue in Christ but also to suffer *Phil. 1. 7.* *9*  
*for him.*

I have reserved unto myself.

It belongeth vnto God only to preserue his church and Doctr.  
children from Idolatry, sinne and temptation, euen then  
when the greatest number perish *Hosea 13.9. 2.Pet. 2.9. Apoc. 3.10*

*Res.* The reason hereof is because it is not in the power and ability of any mortal man to save himself; but it must proceed from the power and promise of God only.

*Vse*. It condeyneth all conceite of our owne excellency  
and presumption, which wee see how God correcteth  
in his owne deare children, as in *David, Peter and o-*  
*thers.*

2 Vsc. Secondly in all temptacions and dangers, we must depend onely of Gods omnipotency, goodnesse and mercie, and by earnest praier and supplication crawe assistance and strenght from God who will denie vs nothing that we aske in faith and in his Sonnes name! Luk. 11. 13. Job. 15. 16. Job. 5. 14. T<sup>e</sup> my selfe 7000.

Hence we learne the perpetuic and everlaſting conti- Doctr.  
nuance of the true Churche of Christ vpon the earth ynto Ephe.4.v.11  
the worlds end *Matt. 28.vers.19 and 26.* *1 Cor. 15.12* and *1 Tim. 1.13*

It is not in the power and policy, might or malice of the  
diuill and all his instruments, whether tyrants or Seducers  
and false Prophets, to roote it out and extinguish it: It is  
built vpon Christ, and the gates of hell cannot preuale a-  
gainst it; it is the mount Syon, that shal never be remoued,  
and the ship tossed and turmoiled in the waters, billowes,  
tempests, and windes of this malignant world, and yet  
shal never sinke Mat. 8. vers. 25, and 26.

moit

Ricci

*Reason.* For Gods couenant is an eueralasting couenant, his mercie endureth for euer, his truth shal never faile to  
Ilay 55. ver. 3 towards the Church, he is alwaies with them to the end of the world, & is both able and ready to helpe and releeue them in all dangers and difficulties.

*The uses hereof are manifold and most comfortable.*

Math. 28. ver.  
20.

1 V<sup>se</sup>. We must learne hence, neuer, (no not in the most dead, desperate and declining state of the Church) with Elias, rashly to condemne it: for if the most Eagle-eyed & sharpe-sighted Prophets haue beeene deceiued herein, much more may wee, that are in so many respects so farre behind them and inferior to them.

2 V<sup>se</sup> We must not bee daunted and disheartned, much lesse despaire of Gods Church and the preseruation of a seed and remnant, wher the Godly are diminished, yea and sometimes ~~non innentis sunt~~, and the wicked braue it our, tyranize ouer the Church and are exceedingly multiplied; for many that seeme good are but hypocrites and dissemblers, and the Godly themselues ( albeit liuing amongst vs) are not alway knowne vnto vs. It is proper to God onely, to know the heart and *to know his* 2. Tim. 2 19. and God in the corruptest estate of a Church that can bee immagined, reserueth *a remnant to himselfe.*

3 V<sup>se</sup>. In this case wee must walke by faith and not by sight, and judge not by the outward apparence wherein the wisest and the best may be, and are oft deceiued, but judge by the written word and where that determineth not, to suspend our opinion and reserue secret iudgement vnto God, who wil further manifest the truth in his good time. Deut 15. 13.

*which haue not bowed their knees to Baal.*

Docr.

From the authoritie and force of this place, I obserue: That the Godly must not in the least things exprefly forbidden, consent vnto and communicate with Idolatry, no not in the outward gesture of kneeling, kissing, gazing, bodily presence. Daniel 3. 15. 16. 17. 18.

The first reason hereof is, because wee are to make a conscience of all Gods commandementes and to abstaine from.

from all appearance or *visos*. 1. kinde of euill.

x Thess. 5. v

Secondly, they that carelesley assent and yeeld vnto that which is apparently euill, are many times and may be drawen vnto greater euills and finnes, euen as he that walketh to neere the pit-brinke or riuers side, may sometimes fall in, and be drowned, especially if God (to punish his rashnesse and presumption) leau him to himselfe as he left *Aaron*, and *Peter* for the time.

A similitude.

3 V<sup>e</sup>re. Hereby the wisdome, zeale and practise of those Christians is highly commended, who choose rather to hide themselves in *Dennes, Caves, Mountaines*, yea, and *wander up and downe in sheepe skinnes and in goates skinnes*, being destitute, afflicted and tormented, then in Churches and the Groues of Idolatry to shew any countenance by any out-ward gesture or behauour.

Heb. II. v. 30

2 V<sup>e</sup>re. It condemneth the fearfulnesse, and hypocriſie of such who thinke it sufficient if they haue (as they say) faith in their hearts, and keepe their consciences to themselves, and so outwardly communicate with Idoll and false worship, but the commandement of God, the practise of Christ, the Prophets, Patriarkes, Apostles, Confessors, Martirs, and of all sincere Churches, is directly agaist it.

3 V<sup>e</sup>re. Thirdly we must bee so farre from condemning Gods blessed seruantes and martyrs for tendernes of conſience and scrupulosity herein, that wee must our selues with ioynt harmony and consent of heart and bodie fly and shun all iuft shew and appearance of Idolatry.

*Enen so then at this present there is a remnant through  
the election of grace.*

This verſe conteyneth, the illustration and probation of *Pauls* proposition touching the rejeſtion of the Iewes: and the ſumme of the comparison is this. *Enen as in the daies of Elias*, all the children of Iſraell ſeemed to haue fallen away from the true worſhippe of GOD to the adoration of *Baal*, and yet notwithstanding there were ſeven thousand, (though vñknowne to *Elias*)

D

*Elias*)

*Elias*) that neuer bowed their knee to the Idoll; euen so at this time there is a reseruation of many elect amonst the Jewes, albeit the greater part of them (for the time) are cast away. From this application and comparison of the Apostle, this instruction and doctrine offereth it selfe to our consideration, viz. That God is alwaies true and like himselfe and neuer changeth his nature, couenant, promises *Psalms. 89. vers. 33 and 38.* *Romanes 3.4. 2.Samuel 7. 28.* And therefore it cannot bee that hee hath wholy reiected all the Iewes. For God is voide of all corruption and alteration in his essence, it can neuer faile but remaineth the same from eternity to eternity.

Secondly, he is constant and vnmoueable in his will, he keepeth all his decrees once made, and he neither changeth them nor hath any need so to do.

1 *Use.* This serueth notably for our comfort and consolation in this life: for Gods decree of election is certaine, & the grace of God in his elect is perpetuall. *Rom. 11.30. 1er.31. ver.31.* Therefore we cannot miscarry.

2 *Use.* Whereas God is alwaies like him and ynchangeable, we must learne hence to be constant, stedfast and vncangeable in all duties of piety to God, of sobriety to our selues, and of charity and iustice towards all men: otherwise as it is a shrewd and fearefull signe of Bastardy, when the child in nothing resembleth the parents, so it is a dangerous signe that wee bee none of the Lords, when we are so ticklish fickle and false in our duties and covenants both to God and men, herein nothing resembling the Maiestie of God.

V. 5. *A remnant through the election of grace.*

V. 6. *And if it be of grace then it is no more of workes, or else,*

*were grace no more grace.*

an honest heretic to say that it is, and to think that GOD doth egall the *A remnant,* more yea and much more than the rest of the world, to noisome parts of

*From the warrant and authority of this and the like*

*places,*

places, it euidently appeareth, that the number of the Elect and of those that shalbe saued is (at all times) verie small and few in comparison of those that are reprobates and that perish; but especially in the time of a generall or long continued defection and Apostacie, Luke 18.8.

*Math. 7. 14.* They are *a little and a contemptible flocke*, Luk. 21.32. they are but, *a remnant and reseruation, a tenth*: *Isaias*, and *Paul* say, *though the number of the children of Israell were as the sand of the sea, yet shall but a remnant bee saued* Isay 10.21. et 22. Rom. 9. 27. *Narrow is the way that leadeth unto life, and few there are that enter into it.* Math. 7. ver. 13. and 14.

The cause of this small number of them is, not because Christ doth enuy saluation to any, for he doth most kindly inuite and allure all to come vnto him, but because the greatest number refuse the grace of saluation offered vnto them, and will not by faith receiue and apply it. Math 11.7.23

*1 Vse.* It ouerthroweth the error of them that determine of a church by a perpetuall multitude; whereas alwaies (though sometimes more and sometimes lesse) it is the least number (by many degrees) that treadeth in the right way, that followeth the truth and that entereth in by Christ.

*2 Vse.* We must comfort our selues against the paucity and fewenes of Gods children, that his can neuer fall a way, neither can they perish, these God alwaies hath a tender regard of, he doth take notice of them, & confirme and defend them against all crosse euents and after-claps. And as for other mens profanesse, vnbelieve, Apostacy, it shal, nor can, neuer any whit prejudice their fauor and felicity; for euery man shalbe beare his owne burden: and euery man shalbe saued by his owne faith, *or condemned for his owne unbelieve and impenitency.*

*V.6.* *And if it bee of grace, then it is no more of workes, or els were grace no more grace, but if it be of workes, it is no more grace, or els were workes no more workes.*

*And if it be of grace.*

mfs.

The election, calling and reservation of a remnant, proceedeth onely from Gods meere mercie and fauour, and not from any fore-seene faith, workes, or any outward priuiledge whatsoeuer, for els grace. i. not of grace, but wages giuen vnto them, for the worth and dignitie of the worke: But if it bee of workes then it is no more of grace. i. arising from the gratiouse loue, pleasure and good will of God, or els. i. if it be of grace, were workes no more workes. i. the merit of workes were no more merite but a free gift.

From the Apostle his practise, reasoning and concluding thus, from the contraries, the affirming of one of which doth necessarily deny and take away the other, this fundamentall point offereth it selfe to our view and consideration; That in the matter and mysterie of mans predestination, iustification, and saluation, all disposition of mans will, all fore-seene faith and workes, all naturall and peculiar prerogatiues, are wholy debarred and shut out from beeing any impulsive moouing and working cause of it, and that they proceed onely and wholy from the euerlasting decree and good pleasure of God.

The Scriptures are most plaine and pregnant for the demonstration of this principle. *Romanes 9. 11. Ephesians 1. 5. John 15. 16. Acts 13. 48. Deut. 10. 15.*

Further reasons to backe and fortifie this assertion are these, first all disposition of mans will followeth predestination, (as doth likewise faith and workes) and therefore cannot possibly be any cause of it.

Secondly, it is, naturally bent vnto euill continually, and therefore cannot deserue ought at Gods hand, and as for faith and workes they are fruites and effects of election, therefore no cause of it: they are also vnperfect and therefore voide of merit: Thirdly they are the gifts and workes of Gods spirit in vs, therefore not of our selues or from our owne worthines: and touching natural and speciall prerogatiues they (in the Iewes) proceeded from

Gen. 6. ve. 5:

from Gods couenant , and not from naturall generation, for Iewes and Gentiles are alike conceiued and borne in sinne. Fourthly the holy Patriarkes neuer rested , much lesse gloried in them.

More ouer if Gods predestination were caused by fore-  
seen faith and workes, then might an euident reason be  
giuen of it, which *Paul* vtterly denieth , and if workes  
could merit ought by their owne worthinesse, then grace  
should be destroyed , Gods glory empaired, and all the  
workes of our redemption obscured. Lastly , God hath  
chosen vs from *everlasting in himselfe,in Christ to the praise  
of his glorious grace*, and hath made vs vessels of *mercy, of  
gold and siluer, &c. 2.Tim.2.v.20* Therefore in the worke  
of our predestination and redemption , Gods mercy and  
goodnesse is all in all , and hath not any respect to any  
thing that is without , and not partaker of his owne na-  
ture and essence.

It serueth to beate downe all pride and humane glory,  
and all confidence in any of our owne workes , because  
all the workes and glory of our saluation is from Gods  
grace and mercy onely , and not from our selues , or any  
thing in vs, *Rom.9.18.*

*Math.11.26*

2. *Vse.* And if it did hang vpon our owne workes wee  
should bee vncertainte , because wee cannot satisfie  
GODS justice. Secondly, in that GOD hath beene so  
good ynto vs, wee must pay ynto him the continuall im-  
post of praise and thanksgiving , and for a document and  
proose herof, labour to frame and conforme our liues,  
wayes and workes, to the rule of his written word.

*Psal.50.v. 14.  
& 23.*

3. *Vse.* Lastly, wee must not doubt and remaine in sus-  
pence of his loue and fauour, but take notice of it, secure  
and perswade our selues of it more and more . For God  
is full of mercie and goodnesse , who is a louing Father,  
a kinde and sweete Sauiour in Christ , and doth by the  
perfume and magneticall attraction of his mercies , pro-  
uoke and allure all men to worship, feare, loue, iuuocate  
and trust in him , And therefore wee cannot offer greater  
indignitie , nor doe more notable iniurie to so good a

Maiestie, then to call his grace, goodnesse, or mercy into question.

Text.v.7.

*What then, Israell hath not obtained that he sought.*

2. Section.

Paraphr.

i. What shall wee say and confesse, namely this, as the trueth is, *that Israell*, i. those carnall Israelites, who boasted themselves to be Israelites, and glорied in the flesh, *bath not obtained that he sought*, i. that whereas they went about and endeauoured to attaine vnto iustification and eternall life by their owne workes and merits, they haue not obtained it, v. 22.

*But the election hath obtained it*. i. the elect as farre forth as they are elect, haue obtained it, in, and by the force of election, and because they sought it onely of grace through faith. *But therest*. i. they are not elected but rejected, *haue beene hardened*. i. their heart hath in Gods iust iudgement, through their owne malice and contempt of Christ, beene so brawned and drawne with such an hard skin, that no doctrine of saluation and faith can bee wrought or rooted in them. According as it is written, i. by the Prophet *Isayas*, *God hath given them*. i. powred out vpon them in his iudgements and indig-nation; *the spirit of pricking* (according to the translati-on of the septuagint, which *Paul* followed) i. all ill af-fection and bitternessse of spirit, against the light of truth, and sharpe and greeuous biting of minde. or the tor-ments of enuie and of a galling conscience, by reason of the preaching and successe of the Gospell, or (accord-ing to the Hebrew) *the spirit of slumber*, i. a dull and drowsie minde, and a deepe and dead sleepe, in so much that they are deprived of all iudgement and feeling, *eyes that they shoulde not see*. i. such a minde, whereby they cannot understand the true doctrine of salua-tion: *and ears that they shoulde not heare*. i. such a heart whereby they cannot obey the Gospell, and thereby bee conauerted: *vnto this day*, i. from *Elias* his time, vnto the time of *Pauls* preaching, for so long continued their

Hai.6.v.9.

their hardening, and euer since vnto our present time.

*Ques<sup>t</sup>.* Why should not Israel obtaine that he sought for, seeing that Christ is the doore, and Heauen gates stand open day and night?

*Ans<sup>r</sup>.* First, because they would not acknowledge nor receiue Christ the true Messias and mediator. Secondly, they did not, nor would not goe the right way to salvation, but by their owne works.

*The rest were hardened.*

*Ques<sup>t</sup>.* Who is the author and cause of the Iewes hardning, Sathan, or themselues, or God?

*Ans<sup>r</sup>.* If wee consider it as it is a sinne, and an offence against God, then it proceedeth onely from man, and from Sathan; for mans heart is stony, and as hard as Flint by nature, whereby it is fitte for Sathan to worke vpon.

Secondly, mans heart beeing so hard, Sathan doth counsaile, egge, and solicite it to sinne: and man, beeing destitute of grace, willingly forsaketh God, and yeeldeth his assent and consent vnto euill, and detesteth good; and so becometh more haſt and indurate.

Thirdly, the more meanes either of instruction, and mercy, or of threatnings and iudgements, GOD offereth to soften and ouer-come their hardnaſſe; the more, they, by with-standing and refiſting them, are hardened and confirme the habite of their nature, and so growe worse and worse. And thus with *Pharao* they more harden their owne hearts, so that the ſtrife and fault resideth in themſelues, and is not to bee imputed to God.

*Ques<sup>t</sup>.* In what respects doth God harden?

*Ans<sup>r</sup>.* As it is an action, and iudgment, and a worke of iuſtice, and in respect of the end and cuent, so God doth it, and is the author of it: As it is an action or motion it is good, for wee all haue our beeing and moouing from God, but the corruption and defect of the action, proceedeth from mans corrupt minde and will;

as it is a iudgment God is the author of it, thus hee hardened *Pharoes* heart , and doth by the ministerie of his word instrumentally harden the wicked . Lastly, in respect of the end and euent, which is his owne glory: and thus God in the hardening , blinding , and obftinacie of the Lewes , tooke occasion to call and shew mercy to vs Gentiles, and thus hee turneth their hearts whether soever pleafeth him , and doth mooue them to execute his owne iudgements ; and thus God directed Sathan's malice, the Scribes and Pharisies enuie, *Iudas* his couetousnesse, and *Pilate* his iniustice, in killing the Lord of glorie, to the redemption of mankind , the instruments intending no such matter, *Isay.10.v.7.*

*Qn.* How doth God harden, and in what forme ?

*Anf.* Not by infusing malice , or instilling finne into the delinquent, for he is iuft, holy, and purity it felfe; and therefore he cannot but hate and punish it ; but he doth it first, either by not imparting grace , or by withdrawing his spirit from them, for God is not bound either to conferre grace vpon them which they want , or to continue that they haue receiued. Hee is an absolute Lord, and a most free agent, hee hardeneth whom hee will, and sheweth mercie vpon whom hee will shew mercy.

Rom.9.

*A similitude.* Secondly, God hardneth them by an outward action, that is , indirectly and accidentally , by casting and obiecting certaine outward things to their eyes, eares, and outward senses , whereby they might bee enlightened, mollified and sau'd. Of this kinde are *preaching, sacraments, miracles, benefits, warnings, threatenings, punishments*, all these through their owne fault and want of faith , become hurtfull and dangerous vnto them: euen as good and strong wine, is molt vnholosome and perious to a sicke man . Thus the gospell is the sauour of death to them, yea and a killing letter.

Thirdly, God reiecteth and putteth into their minds and heartes good thoughts , principles and motions, which they peruer, and turne to their owne destruiction : thus God put into *Caiphas* his minde, *That it was necessary*

necessary that one shoulde dye for the people , and to gather all the sonnes of God into one , and not that all the nation should perish. The principle was good, but *Caiphas* his construction , conclusion , and apply of it was euill. That saying of *Pilate*, *I finde no harme in the man*, was good and of God ; but *I will challice him, &c.* This consequence, but a bad conclusion , of himselfe and altogether euill. Now the cause why God offereth these outward obiects vnto, and doth put these inward motions into men, whom hee knoweth will abuse them ; is that his justice might bee seene and acknowledged by their iniustice.

Fourthly, by giuing successe to their endeouours , and by letting them prosper in sinne . Thus hee had the Diewell goe and seduce *Ahab*s 400. false Prophets and prosper, and thus *Iudas* and *Pharao* prospered in their wicked designes, but herein Gods end and scope , and their end and scope much differed. *Isa. 10. v.7.*

*Quest.* How can God bee said to blind the reprobate, seeing that many times, and in many places, hee offereth the light and brightnesse of his glorious gospell vnto them , which is a meane aud instrument to informe and enlighten them ? 2.Cor. 4. v.4.

*An.* First, they are blind by nature, and vncapable of the sauing trueth, and God is not indebted nor bound vnto them, who , albeit hee putteth blindness into no man , yet hee leaueth them therein, and doth not infuse light into them; so that the more meanes are vsed for their instruction and illumination , the more they are hardened and blinded ; for even as the Owle by the brightness of the Sunne is blinded , albeit all other birds are enlightened by it , and as the Claye is hardened by the same Sunne by which the waxe is softned and melted : so by the same holy Scripture and glorious Gospell , whereby the Elect are enlightened and conuerted, the reprobate are blinded and hardened, and that onely through their owne default and impotency,

Similitudes.

and not through the Gospell.

Secondly, God in his iustice ( now euery action of iustice hath in it the nature and respect of God ) because it is the punishment of sinne , doth by further blindnesse and hardenesse of heart , punish their corruption and stubborne rebellion , which they haue and doe most greedily drinke in , and draw vpon themselues, in so much that they winke with their eyes purposely, and will not see and acknowledge the trueth shining forth vnto them.

*Quicq; In say the Lord fore-telleth but a particuler iudgement, and why is it here generally applyed?*

*Ansf.* First, the rule of iustice and equitie , is one and the same with God in every age , and therefore hee may according to the proportion and number of their offenses, as well punish many of the Iewes in Pauls time and fiftene, as some particulers in Isaiahs time.

Secondly, their sinne and contumacie since Christ his comming hath beeene more generall and grieuous, then the sinnes of all their ancestors, therefore it is accordinglie to bee punished.

Thirdly, the punishments of particuler men in Scripture, serue for generall lessonings and warnings vnto vs, that except wee repent and beleue , wee are to expect the like iudgements , and so looke to drinke of the same-cup.

*Israell hath not obtained that he sought.*

It is not enough and sufficient for men to desire to be blessed, and to seeke for righteousnesse and saluation, yea, to take great paines for it, ( for so much Heretickes, Idolaters, Hypocrites, Iewes, Turkes, Papists, yea and Pagans haue performed ) vnlesse it bee by the right lawfull meanes , and those wayes that God hath ordained and sanctified in holy Scripture. It must not bee by the lawe, for that can iustifie and saue no man , for no man can keepe it , nor by mens owne workes and deserts,

deserts, for if they proceed only from ciuill and meere naturall men , they are altogether sinne in Gods sight, and as for the good workes of the regenerate , they are but vnperfect , yea and stained with many defects, and therefore they cannot abide the rigour of Gods justice.

Secondly,they are counteruailed ,yea infinitely exceeded with finnes both of commission and omission : but true righteousnesse and happinesse is onely to be sought and found in Christ Iesus, as hee is reuealed and set forth vnto vs in holy writ, *Act.4.12. Act.13. vers.38. & 39.*  
*Luke. 24.v.47.*

*Reas.* Otherwise if wee seeke righteousness and saluation preposterously and not by right meanes , wee labour in vaine, wee denie the grace of God, and do digge Wells that will hold no water . To this purpose the Prophet *say* sheweth , that the people doth foolishly, who neglecting the sweete and sauing meate and drinke of Gods Gospell , did bestowe great paine and cost in procuring other meate , namely humane traditions and superstitions , which had no vertue of nouishing in it, and which ~~held~~ <sup>yelde</sup> no true contentment to the ouer-seers of them : *Why doe yee ( faith hee ) lay out* <sup>yelde</sup> *Isay.55.v.2.* *fisner and not for bread? and your labour without beeing satisfied? Harken diligently vnto mee, and eate that which is good, and let your soule delight in fatnesse.*

The vses of this doctrine are manifold.

1. *Vse.* First, hereby are condemned all endeouours and good meanings and intentions that are not of faith , and so are nothing but sinne, *Roman. 14. verfe.14.*

2. *Vse.* Hereby is refuted the grosse errore of those that hold that every man is and shall bee saued by his owne religion and profession , where-as there is but one trueth , and one way of saluation, and that fully and

perfectly described in holy Scripture. *John. 14. verf. 6.*  
*Math. 7. verf. 13.*

3. *Vse.* We must (if we would be blessed and so sau'd) seeke for righteousnesse and iustification in Christ onely, for there alone it is to be found. *Acts 4.12.* *1. Job. 5.11.*

*But the Election hath obtained it.*

*Dott.*

Here hence in a word (for the point hath beene handled before) wee may note, that the cause of obtaining iustification and saluation, is without vs in Gods predestination and free mercy, and not in the merites of our workes, *Rom. 9.18 Titus 3.v.5.* for here is an vtter opposition betweene Election and workes.

*Vse.* Wherefore wee must bee thankfull vnto the diuine Maiestie, for so great and free saluation, and ascribe all the glorye and praise of it vnto his mercie onely.

*And therest haue beene hardened.*

*Dott.*

The beginning of the ruine and damnation of the reprobate, ariseth from the desertion and reprobation of God. Reprobation is the very tree, roote, and fountaine of blindnesse: for the wicked forsaken of God, can doe nothing in all their deeds, words and counsailes, but pull, hale, and heape vpon them Gods curse.

1. *Vse.* Let not the Elect and the true seruants of God be offended, in the madnesse and senselesnesse of Reprobates, seeing that it hath his originall and foundation from Gods decree of reprobation.

2. *Vse.* Hereby is condemned the error and ignorance of such, who are of opinion, that God did not freely of himselfe (before Adams fall) determine of all things, persons, accidents, circumstances, &c. where as GOD doth effect and execute nothing in time, but that which hee most wisely and holily determined before all times.

*The*

*The spirit of pricking or conuulsion.*

Taking the word in this sense and signification, we are taught this lesson and conclusion. That God doth most *Doctr.* severely and grievously punish those that distast, containne and reiect his grace offered and tendered to them in Christ, namely they are so giuen ouer of God and so possessed by Satan, that they pure and powerful ministery of the gospell, and testimonies of Gods word applied against them doth nothing, but vex, gall, enrage and torment them. *Act. 7.54. Apoc. 11.v.10.*

Nay they are so offended at, and so enuie the successe and prosperity of the gospell and the true professors of it, that they cannot rest, and do (to the consuming of themselves and hastining of their owne speedy and iust damnation) nothing but breath out gall and bitternessesse, against good men, and designe Gods Church and children to death and destruction. *Act. 4. 16. 17. 18. Ioh. 9.22. Math. 2.v.3. Apoc. 20.v.9.*

*Res.* The reason is, that they might (to their greater damnation) haue some checks and inward torments of conscience whiles they trouble and persecute the Godly; which is to them but a beginning and a fore-runner of everlastinge damnation.

*Vse.* Let vs beware that we do not foster and nourish any roote of gall and bitternessesse in our selues against Gods truth and seruants, least otherwise wee in time become indurate, senselesse and desperate, but let vs feare God and his judgments, *for hee that alwaies feareth is blessed, but he that hardneth his heart shall fall into euill.* *Prouer. 28.14.*

*The spirit of slumber.*

Thus it is in the originall and perhaps (as it is well ges-  
sed at by some) the word *νεραντης*, is deriuied of *νε*, which  
signifieth might, to signifie some deepe sleepe, wherewith  
men are vsually possessed in the dead of the night, & this  
senselesse slumber may well be an effect, and the issue of a  
pricking and enraged conscience.

*Piscator in  
hunc locum.*

The Doctrine which I raise hence is this, that God in *Doctr.*

his iust iudgements doth many times (to punish mens vnti-  
than kefulnesse and contempt of the truth,) deprive them  
of all sense both of their sinnes and of Gods anger and  
displeasure against sinne, in so-much that neither by  
plagues nor promises they will suffer themselues to bee  
awakened out of this deepe sleepe and dead securitie. *I-*  
*say 28.15.*

The reas ons hereof ( in respect of the wicked them-  
selues,) are, first because they revolt and depart from the  
word of God, and hence become so blockish that they  
haue no sense at all, neither acknowledge Gods hand and  
counsaile in their paines and punishments.

Secondly enioying long peace and prosperity, and ha-  
ving no open and professed enemies, they like the secure  
city of *Lais* and the proud & carelesse whore of *Babylon*  
thinke they are farre from al danger and shall see no euill.

Thirdly, they vainely imagine that they haue sufficient  
defense and prouision against imminent euils, and if they  
fall out they haue waies and meanes enough to elude and  
escape them.

Let vs be aduised from the consideration of Gods hand  
vpon the Iewes, and beware and take heed that we never  
despise nor reiect the gospell and blessings of Christ pro-  
pounded and offered vnto vs; least with them wee bee  
left and forsaken in our naturall blindnesse and by conti-  
nuing stubberinely and stify in our finnes wee become  
worse and worse, and so die in our finnes and bee dam-  
ned.

#### *Eyes that they should not see.*

God as a iust judge doth deliu er v p the reprobates be-  
ing destitute of his grace vnto Satan and their owne lust  
to be blinded more and more. *Job.9.ver.39. Mat h.13.13*  
and this God doth not by iniecting new blindnesse into  
them, but by withdrawing his grace from them and by  
leauing them to their naturall blindnesse, and so it must of  
necessity be encreased when men are forsaken of God.

The reas ons hereof are, first because they are none of his  
people and elect and hee is not indebtod any way vnto  
them

them therefore he sheweth his power and iustice in their blinding and hardning.

Secondly, because for the abuse of the gifts and graces of God and for the ill imployment of their talents , God depriueth them of the knowledge and preaching of the word, and so they ranne daylie into great blindnesse and obstinacie ( God in his iust judgment forsaking them) or els, if they enioy the ministery of the word ; their hearts are so hardned and staikned with wicked desires and lusts , and by the custome of sinne draweth as it were such a thicke skinne vpon it , that it can by no warnings and admonitions be bent or bowed , and they so hate the doctrine of the gospell, that they neuer heed it , much lesse meditate vpon it .

1 V/s. Let vs not maruaile at this judgement as though it were some new thing , that they that doe stubberuely and stify reiect the gospell, be thus blind , seeing that the Prophets so long before complained of it , and fore-told it ; but let vs rather beware of it and pray that we be not for our naughtinesse and negligence giuen ouer to the same iudgment .

2 V/s. Let vs be truly thankfull vnto God, and giue glorie and praise vnto him, that leauing and forsaking many others in the blindnesse of their minde and hardnesse of their hearts, hee hath by his spirit opened our eyes and eares to vnderstand the doctrine of the gospell and to receiue it by faith vnto saluation , for hee hath not done so with every person, neither haue the most, knowne his lawes .

V. 9. *And David saith , let their table , bee made a snare , and a net and a stumbling block euен for a recom-pence vnto them .*

V. 10. *Let their eyes be hardned that they see not , and bowe their backe alwaies .*

And David as a figure of Christ saith . *Let their table . Paraphras .*  
*, their meat, drinke, law, scripture, sacraments & out-ward*  
*worship*

worship and all their prerogatiues and excellencies , bee made . i. turned into a snare . That is as vnhappy birds are ensnared in that wherein they sought releife and comfort, so , let the fore-named benefits wherein they outwardly rest, and which by their wicked opinions and errors they haue peruerted and abused, and their prepostorous zeale against the gospell, turne to their destruction, *Let it bee a stumbling blocke and recompence vnto them.*

i. Let them stumble against the Law and holy Scripture as against a stone , that they may not bee builded thereby to saluation, but may runne head-long to their owne destruction:and let it, as a recompence turne to their more grieuous punishment and iudgement, and leaue them without all excuse. *Let their eyes of their understanding be darkned.* i. blinded that they may not admit and receiue the sauing light of the gospell,that they be without counsaile in their affaires and not perceiue the euills, which doe hang ouer their heads , *and bow downe their backes alwaies.* i. Let them not speede and prosper in their designes and actions, but let them shrinke and halt, be cast downe and tremble in their mindes and consciences, and let them bee brought downe and diminished by flauerie , troubles and captiuitie , and so weaken their strength that they may bee vnprofitable vnto every worke.

*Q.* Did not *David, Elias, Paul* and others, sinne and offend God in praying and vsing imprecation against Gods enemies?

*A.* No, for first they did it by especiall and extraordinary instinct of Gods spirit , and as Prophets , or figures of Christ vnto them, the state and reprobation of diuers persons was revealed of God.

Secondly, when they did wish eternall destruction to the enemies of God , they did not (to speake properly) pray against their persons , but against the kingdome of sinne and satan in them, which cannot bee altogether destroied, but by the confusion of the members and instruments of Satan.

*the end of  
theye pray*

Thirdly

Thirdly their praiers and imprecacons proceeded only from pure zeale of Gods glory and iustice , and not from any priuate disfcomper, or mixture of humane passion , for they confidered them not as their owne enemies but as the enemies and blasphemours of God.

*Q.* May we after the example of holy men in scripture pray against any particular person ?

*A.* No, except we could by a Propheticall or Apostoli-  
call instinct discerne of their spirits and of their reproba-  
tion , which guift is denied vs , or except wee knew that  
they had committed the sinne against the holy Ghost,  
which is a malicious and finall blasphemy and persecuti-  
on of the knowne truth and principles of Gods word,  
which is very hard to iudge of, for any one particular per-  
son especially in our times, wherein such a guift of discer-  
ning spirits is not graunted. 1 Cor. 12.10.

*Q.* May we not at al pray against the enemies of Christs gospel?

*An.* Yes, for first wee haue the practise and warrant of  
holy men in scripture for it. *Psal. 69.22. 2.King. 1.10.*  
*Act. 4.ver.29.and 30. 2.Tim.4.*

Secondly, when we pray that the kingdome of God may come, we, (by consequence) pray that sinne Satan and all his members may be destroied.

Thirdly , wee are to pray that Gods iustice may bee ac-  
knowledged and magnified in the plagues, punishments  
and ruine of the wicked.

Fourthly we must loue God aboue al men whatsoeuer,  
and if we sincerely loue God , we cannot choose but hate  
his enemies.

*Q.* With what cautions and conditions , or in what  
maner may we lawfully pray against Gods enemies?

*A.* First we must pray against Gods enemies in gene-  
rall, for there are , and will alwaies be many such , whom  
God will neuer saue.

Secondly against their wicked counsailes, plots and  
purposes , and thus *David* praied that God would turne  
the counsaile of *Ahitopell* into foolishnesse and thus

2 Sam.15.31.

Act. 4. v. 29 & o. the Apostles praied against the counsailes of the Scribes and Pharasies , that charged them with threatningts that they should not preach in the name of Iesus but we must not pray against these persons.

Thirdly we must pray conditionally,against them,that ifthey be reprobates and so incurable, they may be iudged and iustly condemned, but if they be elect, and by consequent curable , they may bee fatherly corrected and so conuerted and sau'd.

*Let their table be made a snare, anet a stumbling blocke.*

Doctr.

In that here the word table is specially and principally taken for the holy scripture,we note and obserue, that the sacred scripture is like a table fraught and replenished with most heauenly and exquisite dishes and dainties ; here is food abundantly sufficient both to satisfie and also to solace every hungry and thirsting soule : Some of them and the principallest are , remission of sinnes, peace and ioy of conscience and eternall life. Pro. 9. 22. Math. 22. v. 4. Cant. 5. ver. 5.

1 Vse. It must teach the ministers of the Gospell alwaies to set forth this table of the word of God , which is truely the hole-some and sau'ng food of the soule ; and as for all speculations,fancies,decrees,traditions, and haie and stuble of worldly vanities let them wholy leaue them off and renounce them.

2 Vse. Let all sorts of men, that wilbe sau'd come vnto this heauenly banquet continually bringing with them an-appetite to the word , and by praier and meditation of their owne wants and the soueraigne vses of Gods word , put an edge to and sharpen their appetites : then shall they bee replenished with good things and drinke of the well of the water of life freely ; otherwise for want of appetite the soule will soone languishi and pine away.

Their

Their table be a snare, anet.

It is proper and peculiar to reprobates and profane persons to stumble at Gods blessings, and to abuse and peruerit them to their owne destruction. *Titu. 1. ver. 15. et 16. Rom. 2. ver. 4. et 5. 2 Pet. 3. 16. Amos 6. ver. 4. 5. 6.*

2 Dcllr.

Thus many abuse the doctrine of the law, making it a cause of iustification before God, thus they peruerit the gospell to giue leauue and allowance to licentiousnesse and liberty, thus they abuse Gods goodnesse and patience to patronize them in their sinnes, and impenitency, thus they vse their riches to the oppressing of others, their inceate and drinke to gluttony, drunkenesse and excesse, their apparell to ostentation and pride, the Scriptures to maintaine their errours and heresies, the holy Sabbothes to iorneyngs, idlenesse, sportes, vanities, gamimg, their wisdome and counfaile to intrappe and deceiue, their might, fauour and authority to discountenance and tread downe all Godlinesse and goodnesse and to aduance and countenance all impietie atheisme, profanes, and euill practissee.

The reason hereof is , they want faith and purity of heart and affections, and therefore can vse and apply nothing well, their ill hearts and defiled consciences is like *Similende.* to an euill stomacke that turneth sweete meates into sower, and holesome vnto noisome.

Secondly, God is their enemy, and therefore all things (that be otherwise naturally and of themselues good) are by Gods curse, so many cautes of their ruine.

*Vse* If wee would not drawe and pull Gods curse vpon vs through the mis-apply or abuse of his guiftes and bles-sings temporall and spirituall, let vs see and search whether we bee true members of Christ, iustified by faith, and haue our hearts sanctified by G O D S spirit, for vntill we be called and regenerate , all things are impure and vnholy vnto vs and wee can in no action please G O D .

*Rom. 14. 23.*

*2 Vse* If we could with comfort & good conscience vse and partake of any of Gods creatures wee must by the

direction of his word , be perswaded of the lawfull vse of them, and that they bee ours by Gods meanes , wee must also by praier sanctifie them vnto vs, crauing a blessing of God , and desiring him to direct vs in the right vse of them.

*Let their eyes be darkned that they see not.*

*Doutr.*

*Sal. 95. v. 10.*

*Numb. 16.*

*Ob. 9. 39*

*Isay 42. 19.*

Out of these words, which are part of the cause, it euidently appeareth , what a greate iudgement of God it is for men ( otherwise of iudgement cunning , subtil, politiske ) to bee ignorant of the waies of GOD , and to vnderstand nothing well, and to fight and rebell against God and his blessed truth , and yet to perswade themselues they haue vnderstanding .

This was the case and condition of Corah and his complices , who bragged and boasted of their sharpe sight , and would haue put out other mens eyes , in so much that they accused Moses and Aaron ( Gods blessed seruants ) as though their sinnes were notorious and open to all men .

Thus the Scribes and Pharises with whom our Sauiour so often disputed, and by name in the 9. of John were made more blinde by our Sauiour CHRIST his preaching, doctrine, conference, miracles , life, innocency and therefore hee saith, *that hee came vnto judgement is this world, that they which see might bee made blinde.*

i. They that see by their owne iudgment and thinke that they neede not the sight of grace , for their pride and contempt , are more blinded , according to the threatning and complaint in Isay . *Who is so blinde as my servant and messenger?* And thus the Popes, Bishoppes, Priestes , Iesuites , Seminaries of the Romish Church, who when they are told of their errours , demaund if the Church may erre , falsely perswading themselues that they are the Church , and therefore they cannot bee deceived .

The reason of this iudgement is for that this obftinate

obstinate and malicious blindnesse, is the beginning and progresse to eternall damnation.

1. *Vſe.* When we see ſuch things and iudgements come to paſſe, let vs not bee offendēd nor wauer in our faith; but rather bee confirmed and ſtrengthened in it; for as much as ſuch judgments are inflicted vpon the opponents and contemnērs of it, It muſt bee an admonition againſt thoſe conceited perſons, who deceiuing themſelues, thinke they ſee, and to bee of all moſt quick eyed, when all their conſultations and proceedings are againſt Gods reuealed will, and nothing indeed but works of darkenesſe and the Deuill. May. 5.v.21.

3. *Vſe.* Wee muſt bee thankfull to the Lord for the light and knowledge imparied vnto vs, and ſupplicate vnto his diuine Maieſtie, that hee would not puniſh our finnes with ſo great a punishment.

*And euer bowe downe their backes.*

*Obſer.* Seeing the curse of God hangeth ouer the enemis heads, wee haue no cauſe to bee afraide and affrighted at their malice, furie, and frenſie; but rather to confirme and comfort our ſelues in our holy profeſſion, for God will at length bring them to conſuſion, and will bring and procure ioy and deliueraunce to hiſ. Psal 89.v.17. & 19. Psal. 73. v.17. 18. 19. 30.

The reaſon hereof is, for that it is in the hinds of God to breake their ſtrength, and to ſinlte them with a ſpirituall blindneſſe, as he ſmote the Syrians, the Aegiptians and *Elymas* the Sorcerer with materiall blindneſſe.

*Vſe.* The vſe hereof ſerueth to reprooue the faintneſſe and want of faith in ſuch, who because they ſee no preſent likelyhoods, beginnings, and poſſibilities of the wicked mens ruine and ouer-throwe, begin to call in queſtion Gods iuſtiſe, and to frame and conforme themſelues to their ill wayes and practiſes, not knowing that the candle of the wicked is ſoone put out; and their pompe and brauery ſoone commeth to naught, and that in the meane time the godly are onely proued and tried, whether that they will abuse Gods patiencē and bountē.

as the wicked worldlings and Atheists doe, or not.

*Bowe downe their backs.*

*Doctr.*

The weakening of the strength is a speciall judgment of God, *Psalms. 102. vers. 24.* that is, if at that time for their sinnes they were diuersly afflicted, and banished out of their countrie, and cut off in the middle of their race, that they should not see the longed for time of the Messias, nor bee partakers of the promised and expected glorie; much more are they (and so remaine) to bee afflicted and captiuated since the Incarnation and Ascension of Christ: for as much as they would not haue Christ to raigne ouer them, nor would hee ranged vnder his banner, nor submit themselues to the Scepter of his Gospell.

*Bowe downe their backs alwayes, or make their loynes to stagger,* (as in the originall, or Hebrew.) i. cause them to tremble in their consciences. From both these translations considered together, we may obserue, how grieuous and violent is the inward vexation and perplexities of an euill conscience, especially in mighty calamities and sore temptations, so that often-times it weakneth and shaketh the strength of the whole body. It maketh them feare where no feare is, and with *Caine* to thinke, that every body that meeteth them is their enemie, and will kill them. They in their sports and iollities with *Balthazer* oftentimes obserue the hand-writing of Gods iudgement extant against them, and being aliue they are already dead, and being in earth, they are in the very suburbes of hell.

*Use.* If wee would bee free from the torments and trouble of an euill conscience, wee must repent vs vnfainedly of all our sinnes, and with faith and holy zeale embrace and constantly follow and professe the Gospell of Christ. For this is the meane and way, both to procure and to retaine ioye and peace of conscience in all trials and troubles whatsoeuer.

*Gen. 4. v. 14.*

*Daniel. 5. v. 2.*  
3, 4, & 5.

The

## The third Section or part of the Chapter.

Vers. 11. *I demand then haue they stumbled: that they should fall? God forbid: but through their fall saluation (com-  
meth) to the Gentiles, so prouoke them to follow them.*

Vers. 12. *Wherefore if the fall of them bee the riches of the  
world, and the diminishing of them the riches of the Gen-  
tiles: how much more (shall) their abundance?*

### Sense.

**I** Demand then, haue the Lewes stumbled? viz. at Christ the Rocke and Stone of offence, that they should fall, viz. should in Gods euer-lasting counsell be wholy cut off and so perish. *God forbid,* i. let no man thinke or judge so, for the couenant is not vtterly abolished, but they (many of them) remaine in possession of it: *But through their fall, i. accidentally and indirectly, saluation is befallen to the Gentiles.* i. A doore and way of Gods grace is opened vnto them, so that they are hereby called and brought into Gods Church and kingdome.

*If the fall of them, i. their fewnesse and small number,  
bee the riches of the world, i. So further the calling of the  
Gentiles, how much more shall their abundance, (doe)* i. when the greatest number of them shall bee called, and embrace the Gospell, then they shall much more fur-  
ther it.

And the further meaning hereof is, that if their fall can against nature doe it, much more their fulnesse, ray-  
sing vp, and calling, according to nature will effect it.  
for faith is of greater power and validity, then infide-  
litie, and grace then corruption, and the lewes if they  
had beleued, had both confirmed the trueth of God,  
and by their doctrine and example wonne many, whome  
now by their obstinacie they haue estranged and lost.

## Question.

1780.10.10

*Through their fall.*

*Quer.* Can the Church fall away from the couenant, grace, and fauour of God?

*Aus.* The body in generall may, (I meane) those that are onely outwardly called, and the ministery of the Gospell may be (as it is often) taken from them, and so they fall away to Atheisme, heresie, or prophanesse: for God alwayes hath his elect, which come to Christ, and shall never bee cast out, God putteth his feare in their hearts and they shall never depart from him. Thirdly Christ prayeth for them, and is alwayes heare. Lastly, the golden chaines of salvation, viz. predestination, calling, iustification, and glorification, is nor can bee neuer dissolved or broken.

## 2. Question.

*Through their fall salvation is hapned  
to the Gentiles.*

*Qu.* Are they excused that by their vnbelcese and vntankfulnessse, giue an occasion vnto other mens conuersion?

*Aus.* No, no more then Iudas, who by his treason and hanging of himselfe, ministered an occasion (viz. accidentally) to the calling and surrogating of Matthias in his roome. For first, they instead of giuing good example (which they are bound to doe) offend and scandalize others: Secondly the good commeth not from them as any causes or proper instruments of it, but is to be ascribed to Gods goodnesse and wisedome onely, who can and often doth out of darkenesse bring light, and out of sinne draw good. Lastly, theeuers, robbers, murtherers and oppressors, giue occasion of enacting and executing of good lawes, yet no thankes to them, for they had no such intention: secondly, In regarde of themselves, their sinnes are farre more vile and horrible, then the good that commeth accidentally by it.

Ioh 6.17.  
Ier. 32.31.  
Luke 22.32.  
Rom. 8.30.

*Hauē they stumbled that they should fall?  
God forbid.*

Here we may note and obserue Gods goodnesse , and  
the constancie of his eternall loue in Christ to his chil-  
dren; whom hee loueth once, hee loueth euer, hee doth  
not for the vnthankfulnesse of many or most, breake off  
all occasion to doe good to his ( though neuer so few in  
number , and neuer so odious and contemptible in the  
world,) If there bee but one *Noah* and his family in the  
world that truly serueth him , hee will remember and  
saue them, when all the world besides perisheth. If there  
be but one *Lot* in Sodome, hee shall bee preserued when  
all the rest are consumed ; though Christ's flocke bee a  
little flock, yet they shall inherite a kingdome : and they  
whom the Lord shall finde waking and well dooing at **Luk.12. v.37.**  
his comming ( albeit they bee neuer so rare ) they shall  
be blessed.

The reason is , Gods couenant is vnchangeable , and  
reacheth vnto a thousand generations, and the infidelity  
of men cannot make his faith and truth in performance **Rom.3.v.3:**  
of his promises of none effect : Secondly God is iust, and  
doth not (as we see amongst men) punish and condemne  
the iust for the vniust.

*Vſe.* This must encourage and confirme vs in the  
course of godlinessse , and in sauing our selues from the  
common corruption of faith or maniers , wee shall not  
loose our reward. Bee the times neuer so corrupt, religi-  
on neuer so abolished, sinne neuer so rife , Atheisme  
and superstition neuer so much swarne and abound , yet  
God thinketh neuer the worse of his , or thereby taketh  
an occasion to handle them roughly : but hee maketh a  
distinction and difference betweene the righteous and  
the wicked , betweene him that serueth God , and him **Mal.3.8.**  
that serueth him not.

*2.Vſe.* Here is condemned the bad and vniust practise  
of some , that for one man of a calling or profession  
that falleth and offendeth , taketh occasion rashlye to

censure and condemne all ; as though all the Apostles should be condemned of couetousnesse and treason because *Iudas* was such ; or all holy Deacons of Apostacie, Idolatry and fornication, because *Nicholaus* proued to be such ; or all professors of lying and indirect dealing, because *Ananias* and *Saphyra* his wife were detected to be such, and therefore extraordinarily punished, whereas in this bad and worst world, wee may meruaile that any remaines good , rather then all or most are such . Secondly , the number of the good is euer farre lesse then the number of the wicked .

*By their fall, saluation is come to  
the Gentiles.*

*Distr.*

God in his wisdome doth so order and dispose of the things of men, that hee doth turne those things which in and of themselues are euill and hurtfull,vnto occasion of good. Hee intendeth,worketh, and effecteth alwayes good, albeit the instruments intend and worke ill . The Alchymists of our time (notwithstanding all their paines, prating and practising) can neuer turne and conuert base mettalls into gold : but God can, and often doth,turne euill into good. Thus hee turned the malice, enuie and ill affection of them that put Christ to death , to mans saluation : *Ioseph* his selling into *Egypt*, and his long imprisonment , to his great and high aduancement, and the releueing and preferment of his old Father, and of all his eniuious brethren; and thus hee directed the infirmitie of *Abraham*, and the Mid-wiues in lying, into their safetie ; and *David* before *Achis* faining himselfe madde, into *David*s preseruation .

Rom.8..ve.28

*Vſe.* Let none then that feare God bee terrified and daunted with the blustring threatenings , or furiousnesse of the wicked against them ; but in faith , patience and silence, commend themselues and their cause to God, for hee will direct all to good , and out of euill pre-mises, draw good conclusions . *Pſal.38.* & *Pſal.112.*

To prouoke them to follow them.

See heere and obserue the great wisedome and louing *Doulr.*  
kindnesse of God towards his children, who by his fa-  
uour shewed vnto others; and by substituting others in  
to their places, maketh them ashamed of their vnthank-  
fulness, and laboureth to stirre vp in them a desire and  
purpose of reconcilement. *Because* ( saith the Lord )  
*they haue mooued mee to iealousie with that which is not* *Deut.32.*  
*God: they haue prouoked mee to anger with their vanities:*  
*I will mooue them to iealousie with ( those that are ) no* *Ver.21.*  
*people: I will prouoke them to anger with a foolish nation.*  
And herein God dealeth with them as a tender Father  
with his vnkinde or disobedient childe that will not  
come to him, hee taketh another sonne in his armes, or  
setteth him betweene his legges, embraceth, praiseth,  
and maketh much of him, hereby correcting the stub-  
bernesse of his other sonne, and prouoking him to seeke  
for the like fauour and acceptance.

1. *Vſe.* Hereby are condemned those that by their Ido-  
latrie ( as the Papists doe ) or else with others, by their  
arrogancie, pride and contempt, alienate and detaine the  
Iewes from Christianity.

2. *Vſe.* Secondly, let vs endeavour by our pure and sin-  
cere seruing of God, by our holy zeale, by our godly life  
and iust dealing, to giue light vnto the Iewes, and at *Math.5.v.16.*  
length to prouoke them to emulation, and so to winne  
them, that there may be vnder Christ the head, *one fould,*  
*and one ſhepherd.* *John.10 v.27.*

3. *Vſe.* Let vs, as we bewaile their hardnesse of heart, &  
vile contempt of Christ and his Gospell: so dayly and  
heartily with that *Elizæus* of our age, now in glory, pray  
for their conuerſion, and with that reuerend Father ſay.

*O Lord Iesu, thou doest iustly reuenge the contempt of thy* *Maiſter Beza*  
*ſelſe, and this vnthankfull people is worthy whome thou* *his prauer fog*  
*ſhouldēſt moſt ſharpcely puniſh: But O Lord, remember thy* *the Ieveyes,*  
*covenant, and regarde the affliſted for thy names ſake:*  
*Also grant unto vs, that are of all men moſt unwarthy,*

*In hom notwithstanding thou hast counted worthy of thy  
mercy, that wee profiting in thy grace, may not bee instru-  
ments of thy wrath against them, but that wee may rather  
by the knowledge of thy worde, and by the examples of an  
holy life, through the working of thy holy spirit, reduce  
them to the right way, that thou maest once bee glorified for  
ever of all nations and people. Amen.*

*The fall of them, the riches of  
the world.*

*Quest.* Can good come of euill? and saluation of the Gentiles come from the fall of the Iewes? is here the corruption and dying of one, the cause and generation of another?

*Ans.* Although euill can neuer produce good as the proper cause of it: yet indirectly and by occasion it may worke it. Thus wee see that from euill manners and the corrupt behaviour of men, good lawes haue their beginning and originall.

Secondly, the omnipotencie, and infinite maiestie of him, that at the first drew light out of darkenesse, can draw good out of euill.

*The riches of the world, the riches  
of the Gentiles.*

*Doctr.* Here by riches is meant the sauing knowledge of the Gospell, the grace of Gods spirit, remission of sinnes, and the assured promise and expectation of eternall life, whence I gather and propound this doctrine. That the grace and knowledge of God, is the onely true and lasting riches, and that alone that maketh the owners and possessors blessed. Hence the godly poore, are sayde to be rich in faith, to be riche in GOD, Luke.12.21.

*Iam.2.5.* Luk.16.11,12 This is the true riches, and properly their owne, for they shall never bee taken away from them, and they that are possessed of them shal' never hunger nor thirst. Io.4.

This is the treasure hidde in the field of the Church, which when a man hath found, *bee hideth, preserueth*

preseruerh it, and for ioy thereof goeth and selleth all that he hath and buyeth that field. Math. 13.44.

This is that pretious pearle which a marchant finding sel- V. 46.  
eth all that he hath and buyeth.

And as a man , ( albeit otherwise, as poore and misera-  
ble as Lazarus ) bcing possessed with no worldly goods  
and hereditaments, yet if hee haue of his owne a goodly A similitude.  
pretious and costly Jewell he cannot bee but rich: euen  
so he that is enriched , with the pretious Jewell of the  
grace and knowledge of God, albeit hee otherwise haue  
nothing yet before God hee is verie rich . That Gods  
Sonnes are rich ( albeit they are in the account and esti-  
mate of the world and in worldly respects they are many  
times poore and bare , ) the Scriptures in other places af-  
ford plentiful Testimonies. 1. Cor. 3. 21. Ephes. 2. 17.  
1. Tim. 6.19.

1 V/se. Wherefore let vs not dote vpon earthly and pe-  
rishable things , which can never make the possessors  
happy and blessed before God : but let the word of God  
dwell richly and plentifully in vs , let vs seeke to com-  
passse the knowledge of it with all care and indeauour ;  
for of all other things it is most pretious, and it alone be-  
ing tempered and receiued by faith, doth solace and satis-  
fie the heart, and yeeldes true and perfect contentment  
vnto it.

2 V/se. We must so labour and so order the matter that  
Christ be our treasure and our rich pearle and where our Math. 6.21.  
treasure is , there must our heart bee also : otherwise if wee  
make never so goodly and great purchases in the world,  
and bee never so stored and furnished with worldly  
wealth, and want this spirituall treasure , this spirituall  
gould, siluer, Jewels &c. we are in the eyes of God, and so  
shalbe one day declared before the eyes of all men, to bee  
most beggarly and banckrupt , naked and ignoble. Luk.  
12.21. *Apos. 3.17.*

V. 13 For in that I speake to you Gentiles, in as much as  
I am an Apostle of the Gentiles I magnifie( or  
adorne)

adorne.) mine office.

V. 14. (To tric) if by any meanes, I might prouoke them that are of my flesh to follow them, and might sauue some of them.

Paraphrase.

*I speake to you Gentiles, viz. which are called from among the Gentiles : in as much as I am an Apostle of the Gentiles. i. I haue beeene called of Christ, principally that I should bee the Doctor of the Gentiles, that I might carrie his name before them. Act. 9.15. Gal. 2.ver.7.and 8. I magnifie mine office. i. I ommit nothing that may appertaine to set it forth and make it famous and illustrious, for this is glorious to my ministry. 1 Cor. 15.10. 1. Thess. 2.ver.5.*

*If by any meanes I might prouoke. i. by preaching and my example stirre vp , them that are of my flesh i. those that are sprung of the same Ancestors and so entirely beloued, to follow them. i. to beleue in Christ and embrace the gospell, and might sauue some of them. i. bring to the obedience of faith and, by consequence, to saluation.*

*Q. It is proper to God alone to conuert men to God, how then can the ministers be said to conuert & sauue? he alone giueth faith. Eph. 2.20 he alone giueth repentance. 2. Tim. 2.25. and hee alone softneth and mollifieth the heart. Ezek. 32?*

*An. God conuerteth and saueth as the proper efftient cause and author of it, working inwardly and making the ministers doctrine effectuall , but the ministers and preachers do it as outward meanes and instruments, propounding, offring and applying Gods promises vnto their hearts, whose ministry is onely so farre-forth sauuing and conuerting, as it pleaseth God to prosper & blesse it. Act. 8.v.31.37.38. Act. 10.43.2. Cor. 5.v.18. Act. 16.v.14.*

V. *I magnifie my Ministry, that I might prouoke them, and might sauue some of them.*

Wee, here from Pauls practise and paines in the adoration of this ministry, learne, wherein the dignitie, ornament

ornament and true honor of the ministery doth consist, not so much in titles, pompe, prebends, multiplication of benefices, glorious apparrell, eminencie and superiority of place; ( albeit there is and needes must bee an inequality and difference of order and degrees, in the ministers for composing of controuersies and auoyding of confusion ) as in diligence of teaching, in aduancing true religion, doctrine and life, and in winnning many to Christ.  
2. King. 2. 12. Act. 20. ver. 28.

The reasons hereof are these. First God hath ordained them and their calling to this end *Act. 26.* and if they execute it not their sinne is greeuous and their iudgment most fearefull. Secondly hereby Gods name is magnified amongst men; and the sweet oyntment and smell of his gospell is dispersed farre and wide. Thirdly they confirme their ministery and comfort their soules here, and gaine addition of glory in the life to come. 2. *Cor. 2. 16. Apoc. 11. Dan. 12. 3.*

*Use.* The vse hereof is first to taxe and condemne the couetous, idle, worldly, vicious, vnteaching, dumbe, absent, and negligent ministers, who because either they do not Gods worke at all (especially in preaching) or els execute their functions very negligently, are subiect and lie open to Gods curse, and are to answe for the damnation of so many soules as perish through their default, *Hier. 48. 10. Ezek. 33. ver. 6. and 8. Acts 20. 26. 27.*

*2 Use.* Secondly ministers neglecting all other by-matters that nothing concerne them, and the hunting and hauking after worldly goods and glory must striue with all diligence to performe their duties, and to make this their onely scope and marke to spread Christ his gospell farre and neere, and so to conuert and saue soules. 2. *Tim. 4. ver. 2. and 3. Act. 26. ver. 18.*

V. Which are my flesh, and chap. 9. ver. 3. my brethren, my  
kinfmen.

Doctr.

Out of these words the instruction naturally ariseth, viz. the spirit of Christ doth not make men stockes and blockes, or bereave them of naturall affection, (for these are of God, they are in themselues good, and without the helpe and ministery whereof, we can neither truly serue God; nor performe the duties of righteousnesse and loue to men) but it rather causeth and confirmeth them.

This sympathy and indulgent affection appeared most notably in Christ Iesus in weeping ouer the Cittie Jerusalem, and bewayling the aproching ruine of it, it manifestly also discouered it selfe towards Mary his Mother, whom hee so much respected and had such a prouident care of, and here it (as in other places) appeared most eminently in Paul, who with the often hazard of his owne life, labored the Jewes conuersion.

*Vſe.* Let vs haue a due regard to procure good, spiritual and corporall to our country and kinsfolkes, for this both nature and religion requireth and commendeth; If nature bind vs to prouide for and doe good to our parents, chil- dren and kinsfolke, much more must grace and religion bind and vrge vs to care fortheir spiritual good and comfort.

*And might saue some of them.*

*Obs. 2.* We learne here that the preaching and ministe- rie of the gospell, is not a matter onely of ciuility, credit or a bare letter, but the power of God, the worlds salua- tion, the immortall seed, and to the Elect the sweet sauor of life vnto life. *Act. 13.46.47. 2.Cor. 2.16. 1.Pet. 1.23.* and this it was that specially exalted Capernaum to Hea- uen, and filleth citties and townes full of spirituall ioy. *Act. 8.8.*

The reason hereof is, because God hath annexed a pro- mize therewith, and is effectuall, and powerfull hereby to draw and saue all that belong vnto him. *Mar. 28.19.20.*

*i Vſe.* It condemneth the *Swink-feldains*, and the Atheists of the world, that thinke the word preached is not of force and power to conuert any; for they looke vnto the outward sound and letter onely, and not to the power and

A&O.V.21.  
22.23.

and promise of God who worketh effectually in it and by it in all them that belong vnto him. *Romanes 1. 16.*

*1. Cor. 1. ver. 24.*

*2 Vse.* Let not men despise , contemne and reiect the holy ministery, but thinke and speake alwaies honorably of it, let men herein acknowledge Gods goodnesse towards them, and accept of the riches and treasures of his grace hereby offered vnto them . For albeit it cannot profit and auaille any thing to saluation without the assistance of the holy spirit : Yet by the helpe of it, which alwaies accompanieth it in the elect, al that are to be saued, are ordinarily won . Hence no *Eunuch* converted without a *Philip*, no *Cornelius* without a *Peter*, and no *Lydia* without a *Paul*.

*V. 15. For if the casting away of them bee the reconciling of the world, what shall their receiving bee but life from death?*

*V. 16. For if the first fruities bee holy, so is the whole lump, and if the roote bee holy so are the branches.*

*If the casting away of them, viz. i. the greatest part of the Iewes, bee the reconciling of the world. i. serue and tend to the calling of the Gentles whereby they are reconciled vnto God, what shall the receiving be. i. the calling of the fulnesse of the Iewes, by which they that before were cast off, shall againe be admitted and receiued into the Church; but life from death. i. a recovery and bringing of spirituall life againe to the Iewes that were so many hundred yeares dead in their sinnes, and also their restitution & fulnesse shal give an occasion of quickning to the Gentiles, and of enriching many with the knowledge of locum. Christ and saluation, & so of enlarging Gods kingdome, both amongst Iewes and Gentiles, and hence by reason of the common felicity shalbe the true and perfect ioy of the world.*

*For if the first fruities be holy so is the whole Lump.* i. For as then when the Israelites had offred the first fruities of their bread and loaues vnto God , all the whole Lump and rest of the fruities were hereby blessed and sanctified vnto them , that they might with good conscience bake , knead and feed vpon them : Euen so , if *Abraham* *Isack* and *Jacob* their stock , fathers and founders of their Nation , were ( especially ) by reason of Gods couenant holie and accepted with GOD : so shall the elect of their posterity bee ( in some sort ) fauoured for their Fathers sake , *And if the roote bee holy* . i. full of the iuice and sappe of grace , so shall the branches . i. The holie remainers by force of GOD S couenant shall receiuie and drawe iuice , grace and goodnessse from it .

*Q.* If the conuersion of the Iewes shalbe not onely vnto them , but also vnto the Gentiles a spirituall resurrection , and life from the dead , and this must needs bee a little before Christ his second comming , how can this place then agree , to and accord with , that in *Luke* where it is sayd ? *But when the Sonne of man commeth shall he finde faith on the earth ? Luk. 18. 8.* and with that towards the end of the world *Sathan* must bee loosed . Apoc. 20. 17. and seduce the people of the world .

*Ans.* They may very well and aptly bee thus reconciled by distinction : That the last times of the world shalbe happy in respect of the benefits of Christ and the light of the Gospell ; and likewise in regard of the gathering together of the Church of Iewes and Gentiles throughout the world .

But they shalbe vnhappy and miserable by reason of the worlds vnthankefulnesse and the seduement of Antichrist , who shall not be ( wholly ) abolished before Christ his comming .

Secondly , the number of Atheists , Hipocrites , Apostataes and prophanre persons shall incomparably farre exceed the number of those that truely feare God and sincerely serue him : yet , that Church shall never wholly cease .

cease but vnder the tirany of Antichrist, there shall remaine not a few that shall rightly call vpon Gods name, and all the elect shalbe saued, whom the Lord out of all the families, nations, and kindreds of the earth hath marked with a certaine marke of Election and adoption.

Or thus, in that generation or age, wherein the Iewes shalbe conuerted, there shalbe much faith and zeale vpon the earth, but in the next following wherein many false Christs shall seduce many, then there shalbe Apoc.7.9. (almost)none.

*What shall their receiving bee but life from death?*

*Q.* Shall not the generall calling and conuertion of the Iewes bee in occasion of the diminishing and reiection of the Gentiles?

*A.* No, but a reuiuing of their faith and a quickning of the word. For the overfowing and streaming fountaine of Gods mercie and goodnesse is neuer drawne drie, and the more that men vse it, the more it runneth out and floweth.

Secondly, if that which is euill in it selfe. viz. the fall of the Iewes was sauing to the Gentiles (albeit accidentally and by occasion) much more that which is good off, and by it selfe, shall produce and bring forth good effects.

*V.* If the first fruises bee holy, then the whole Lumpe, and if the roote, then the branches.

*Q.* Are they, that are borne of holy parents holy, or can parents deriuie and transfuse grace and holinesse into their children?

*A.* No, for they are borne and conceiued in sinne, and are by nature the children of wrath, but they are holy by couenant and promise onelie, whether they bee Iewes or Gentiles, according to the tenor of

the couenant I wilbe thy God and the God of thy seed  
for euer. Gen. 17.7. and Gall. 3.9. and they which be of faith  
are blessed with faithful Abraham.

Secondly holy and beleeuing parents beget not chil-  
dren as they are holy and beleeuing, (for this proceedeth  
onely from grace and Gods free promise) but as they are  
men and naturall parents ; and therefore *that which is  
borne of the flesh is flesh* (as all are by nature) and *that  
which is borne ( viz. againe ) of the spirit is spirit.* John  
3.6.

*Q.* In that the patriarches and Ancestors of the Iewes  
are called, *the first fruities, the roote, the naturall olues* are  
not the preferments, prerogatiues and excellences of  
the Iewes farre greater then of the Gentiles ?

Rom 5.2.

*Ans.* Yes, *much every manner of way*, but not in re-  
spect of righteousnesse and merite, for herein they are e-  
quall and all one Epb. 2.23. but in outward priuiledges  
and ornaments onely.

Eph. 2.ver.3

*Question* What then were then the speciall and singu-  
lar ornaments and prerogatiues of the Iewes?

Gen. 32.ver.  
24.25.

*Ans.* Nine specially ( as they are numbered by Saint  
Paul ). First the glorious title of Israelites, which name  
*Jacob* first obtained by reason of wrestling and preuailing  
with the Angell.

Secondly the *Adoption* to bee Gods people in generall.  
Thirdly the *Glorie*, i. the honour and dignity, in that the  
Lord of glory did ( as it were ) dwell amongst them  
signes of whose speciall presence were the Arke and the  
Temple.

Fourthly, *the covenants*, that is not onely the testament  
but also many compacts and the agreements that passed  
betweene G O D and the people.

Fiftly the giuing of the law, *Moral, Judicial, Ceremonial*,  
vnder which is comprehended the Kingly dignitie and  
Magistracie.

Sixtly the *service of God*, that is, the whole Leuitical  
Ministerie, and the Administration of Gods worship.

Sevently the *promises*, that is, of earthly and spiri-  
tuall

tuall blessings, and of the Gospell promised to the Fathers. *Rom. i. v. 2.* Eightly the honorable descent from the holy Fathers and Ancestors, for whos sake God doth often times bleffe the posteritie: Ninthly and lastly, the hauing of Christ for their kinſman, for of them concerning the ſleþ came Christ, who is God blessed for ever-more.

Noel.  
A kinſman.

*Vers. 15. If the casting away of them, &c?*  
*what the reconciling, &c.*

*Obs.* The conuersion of the nation of the Iewes, ſhall be the worlds restauration, and ſhall wonderfully confirme the faith of the Gentiles, *Rom. xi. 12. Job. 10. 16.*

The reaſon hereof is, for that they both ſhall haue perfect ioy, when both Iewes and Gentiles ſhall alike enioy the common felicitie, and all ſcruples, doubts, and all cauſes of any pretended ſeparation, ſhall bee taken away and remooued.

Secondly, an increase, augmentation and an honor and ornameſt ſhall be hereby added to the Church.

*Vſe.* Let vs therefore deſire and ſeeke after their conuersion, and heartely pray for it, and by writing, diſputes, doctrinie, and holy example, further and promote it, for this ſhall redound to Gods glory, and the amplification and improouement of our owne, both temporall and eternall happinesse.

*Vſe. 15. Be but life from death.*

In that by the Ministerie of the Gospell, the Iewes Doct. which were dead in finne, are restored to life, and the Gentiles faith reuiued: wee leарne hence the ſauing ver- *Rom. i. 16.* tue, and effectuall power of it.

The firſt reaſon hereof is, because it is the power of God to ſaluation, in all the Elect, for herein God reuealeth his true and abſolute righteouerneſſe, with which life and ſaluation is alwaies ioyned, and by the meaneſ and minifterie hereof, it is conueied and communicated to them that receive and obey it.

1 Pet 5.V.23.

Heb.4.13.

Secondly it is the *immortall seed* of regeneration and eternall life ; for hereby God doth call men to bee his children and doth conuert them , hee raizeth and createth faith in them , and doth adopte and regenerateth them.

*Vse.* 1. The first vse hereofis, to learne vs, not onely to magnifie and haue the Gospell in high account and esteeme , that bringeth such comfort and commoditie with it ; but also to receiue it , yea to temper it ( as men doe mixe and dulcifie their tart wine with suger ) with faith , and to apply it to our owne selues , otherwise it will bee altogether vnprofitable vnto vs.

*Vse.* 2. Secondly wee must hereby bee induced and perswaded to leade and liue a new life according to the tenor of the Gospell and the intent of the word *of God* , *For the grace and Gospell of Christ hath brightly appeared, teaching vs to deny vngodlinessse and worldly lusts; and to liue iustly, godlyly, and soberly in this present world.*

Titus 2. 11. 12.

*Vse.* 3. Thirdly hereby also wee are remembred and put in minde from whence the Gospell hath his credit, authoritie and estimation , not from the approbation of mans reason , nor from the applause of the worlde , nor from the persons of the Ministers , but from God , and from the admirable and supernaturall effects and fruites of it : For it is giuen by inspiration , it is the voyce and letter of GOD and is autentike of , and in it selfe , and no other doctrines haue any credit, authoritie or power but so farre forth as they receive it from the Scripture or accord with it.

2 Tim.3. 16.

Verse 16.

*If the first fruities be holy so is the whole lump, &c.*

*Obs.* Heere is commended the goodness of GOD and the truth of his couenant of grace , that doth redound and extend it selfe to posteritie and succeeding generations , euен from generation to generation *Exod 20. Psal. 3. Ver. 9. Psal. 89. Ver. 33. 34. Psal. 103 Ver. 17.*

The reason hereofis, his truth and couenant doth not depend

depend vppon any creature or thing , without him-selfe , but onely vppon him-selfe and therefore can by no outward meanes be nullified or made frustate.

*Vse.* Seeing that G OD is vnchangeable , true , and cannot deceiue in word or deede ; we are put in minde of our duty , namely to trust in G OD who never fai-  
lēth nor forsaketh them that relye vppon him ; and not in men who are lyars , hollow hearted and ligh-  
ter then vanitie it selfe , *Psalme 62. 9. Psalme 146.*

3. 4. 5.

*Vse. 2* Lette vs then by our pietie , godlynesse and goodnessse , labour to bring a blessing vppon our posterite : For the children and posterite many times fare the better and are respected for their beleeting and holy fathers sake : woe then to ignorant , Popish , Atheisticall , lewd , licentious , blaspheming and filthy minded and liuing parents , who by their ill example not onely peruert and poyson their children , but also bring vppon and deriuē the curse of G OD vnto them *who doth visit the iniquitie of the Fathers upon the Children unto the third and fourtb generation of them* *Exod. 20. v. 5* *that hate him.*

*Vse. 3.* Wee must bee admonished and aduised hereby , that wee doe not from mens vnworthynesse and present condition take occasion rashly to condemne them , and imperiously to insult ouer them . But rather ascend higher , and consider the roote and foundation of the couenant , and proceed to their ho-  
ly Ancestors , that wee may know that the Blef-  
fing of the couenant remaineth in them : For no mens sinnes and vnworthynesse can make G OD S  
faith and couenant frustrate , yea many times where sinne abounded , grace ( by G OD S mercifull  
disposition ) abounded much more , not to incourage any man in sinne , but that it might appeare that in the matter of iustification and saluation , Gods mercy is all in all .

*Rom. 3. V. 3.*

And

Vers. 17. And though some of the branches bee broken off, and thou being a wilde Oline tree, was graft into [ or for ] them, and made partaker of the roote and fauress of the Oline tree.

Vers. 18. Boast not thy selfe against the branches, and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

Paraph.

Though some of the branches, that are hypocrites and voyde of good workes, bee broken off, id est. rejected and cease to bee a Church by reason of their vnbelyfe, and thou being a wilde Oline, i. a branche and bough of it, and therefore naturally barren, vnfruitfull, and bearing nothing but bitter leaues, was graft in for them, and partaker of the roote i. of the iuice that comineth from the roote Abraham, and floweth vnto all the branches, and of the fauress, i. of the graces, promises, and all the benefits, and good things spirituall and outward made vnto vs in Abraham, of the Oline tree, the Church of the Israelites which sprang from him.

Ver. 19. Boast not thy selfe against the branches, i. (according to the meaning of the Greeke word  $\nu\tauαρχεῖ$ ) do not shake thy necke against them by insulting, triumphing, and crowing ouer them, for if thou boastest thy selfe, thou bearest not the roote. i. if you proudly glory and vaunt that some branches being broken off, thou art ingrafted into the tree of the Church, know thou that the Church of the Iewes receiueth nothing from thee, but the roote thee, i. thou hast thy foundation and sustentation, and whatsoever thou hast from this, that thou without any merite of thine art ingrafted into the Church of God: neither doth the Church need thee, but thou needest the Church, that thou maiest be a member of it, therfore thou must not for the vnbelyfe of some Iewes scornefully and proudly contemne and rage against the whole body of the people.

*Q. Some of the branches bee broken off. Can the true-members of the Church become Infidels, and so bee broken off from the fellowship of the Church?*

Ans. No

*Ans.* No, if they be liuing members, and be truely by faith ingrafted into Christ; for Christ will loose none of those that the Father hath giuen him to bee saued, *John.* 17. but these that fall away and are broken off, are onely branches and members in regarde of the couenant, and in their owne conceit, and the charitable opinion of the Church, but not truely and really, and before God, seeing they are none of Gods elect, and are destitute of faith, and the spirit of Christ.

*Quest.* Who, and how many sortes of people are or may bee cut off and fall away from the Church?

*Ans.* Two sortes. First, those that be ingrafted into the Church by the tenor and authoritie of the Generall couenant onely, whereby God promiseth that hee will be their God, and the God of their seede, but yet are not elected, for euery one that is *Abrahams* sonne according to the flesh, is not a sonne of promise. Gal. 4.28. &  
29.

Secondly, they that indeed receiue the seede of the word [as many reprobates doe] but they mixe it not with faith, and it hath no roote in them, neither are they renued and inwardly changed by it. The word in these may be, and soone is either vtterly lost, or else choaked and peruerted, and so they may be cut off, and fall away finally and wholly.

And (to conclude all in a word,) they are only & alone cut and broken off, that are *Abrahams* sonnes according to the flesh onely [as the body of the Iewes generally were in Saint Pauls time, and sithence] but the sonnes of promise, or *Abrahams* sonnes by faith neuer are, nor euer can bee broken off, bee their number neuer so small, nor their temptations neuer so great and permanent.

3. *Quest.* How are men ingrafted into the Church?

*Ans.* First, by an outward calling, and by an outward profession and approbation of the word and sacraments. Secondly by Baptisme, as a seale of our adoption and entrance or matriculation into the Church. Thirdly, by the testimony and in the opinion of the Church, and so may a reprobate or hypocrite be ingrafted. Fourthly, in Gods

secret counsell and by the spirit of faith and seale of Gods holy and spirit . hereby men with a prepared and sanctified hart receiue Gods word and keepe it , these alone Christ draweth vnto him and inwardly changeth and transnatureth them vntill hee perfect them and bring them to the end of their hope , that is , the saluation of their soules . and thus are the Elect onely ingrafted and therefore can neuer perish.

*Doct.*

*John 15. 2.*

*Luke 3. Ver.  
7.9.*

*Math. 23.  
23.*

Seeing that Christ cannot abide barren and fruitlesse vines , that are deuoid of faith and repentance , and hath by reason hereof cut off and reiected not onely the nation of the Iewes generally ( for the time ) but also many countnes and kingdomes amongst vs Gentiles , wee must make vs of hereof and learne hereby both to abound and increase in faith and good works . *John 15. 2.*

¶ The reason hereof is , for that the anger and indignation of God goeth with it , and temporall plagues and punishments ( which are but forerunners of euerlasting judgement otherwise ) surprize and ceaze vpon vs . *Math. 3. V. 8. Math. 7. 21. Math. 21 41. 43.*

Secondly all our faith and profession without works and fruities is not sincere and sound before God , but copper and counterfeyt . For true faith and regeneration can no more in their proper time & opportunity be without fruite and obedience , then the sun without light , the fire without heat & the springing fountaine without water .

*Vñc. 1.* Wherefore let vs to our outward profession of the Gospell adde and associate the continuall traine and attendant of good works of pietie & deuotion towards God , and of loue and iustice towards men .

Thus God hath commanded , our faith requireth ( for the testimony and cherishing of it ) our neighbours need it , and God both regardeth and ( in fauor ) rewardeth it : otherwise , if we bring forth no fruit of godlinesse & goodness , it followeth that we neuer had true communion with Christ , and therefore in time we shall bee disclosed and

and discouered to haue beeene but meere hypocrites, and it shall be notified to our selues and to others, that wee neuer did appertaine vnto him, and therefore we shal neuer bee admitted into the Court and Pallace of heauen, but, as vnprofitable seruants, cast into hell fire.

*Thou being a wilde Oliue tree.*

2 Distr.

In that wee Gentiles are compared to a wilde Oliue, wee heare learne this instruction, that as wee Gentiles, euен the best of vs, are naturally, and before our conuersion vnto Christ, barren, fruitlesse and cursed trees, vntoward and vnapt to any goodnesse, and wholy disposed and inclined vnto euil. *Gen. 6. V. 5. Titus, 3 V. 3. Ephes. 2. 1. 2. 3. Psal. 14. 1. 2. 3. 1. Cor. 6. 9. 10. 11.*

The first reason hereof is, because all men are conueied and borne in Originall sinne, and so are wholy corrupted in all the powers and faculties of body and soule, so wee are become crab trees, wilde Oliues, wilde Vines, and wholy degenerate. Secondly, all the actions of the Gentiles considered, as they are Gentiles and men vnregenerate, are in Gods sight and acceptation ( albeit otherwise neuer so laudable & allowed before men ) nothing but sin, for without faith it is impossible to please God, and whatsoeuer is not of faith is sin.

*Titus. I. V. 15.  
Rom. 14. 23.  
Hebr. 11. 6.*

*Vſe. 1.* If we would iudge equally and charitably of other mens sins and follie, we must looke vnto our owne Originall sinne and to our stiffe at home, and obserue wherein others haue the preheminence before vs, so shall we censure others with more conscience & compassion, and be the more preserued from falling our selues.

*Vſe. 2.* Let no man trust in his owne natural goodnesse, vertue and worthynesse, which is nothing but sinne, but lette him with the poore publicanes hold downe his head and humble himselfe before God for his sinnes, let him with the prodigall sonne cry out and say, *I haue sinned against heauen and against God, and I am no more worthy to be called Gods sonne.*

*Luke. 18. V.  
13.*

*Luke 15. v.  
18. 19.*

*Vſe. 3.* Let every christian, seeing that of a wild Oliue, he is ingrafted into Gods Church, be alwaies thankfull

*Ephe. 5 ver. 1* for so great a benefit, and lay aside his wild & sauge nature, & in piety, virtue, & good works imitate & resemble the noble vine Christ Iesus into whō he is ingrafted, for we must walke in the light, as hee is light, and walke in loue as wee haue Christ for an example, for Christ his morrall vertues are not onlie for our contemplation but for our imitation.

*Use. 4.* The Ministers and Preachers of Gods word must not looke to finde the people good, for all by nature are blinde, ignorant, corrupt, rebellious sinfull; but by doctrine, exhortation, and examples to make them good, let them labour to husband and proine the vine-yard, let them gather out all the stones and rubbish of infidelity and superstition, and let them endeuer by continual Preaching & exhortation to beget faith in their hearers, and so to ingraft them into Christ.

*V. 20. Was grafted in for them.*

*Psal. 35. ve. 12.* No man must despise boast or glory against them that bestow a benift vpon them, as here the Gentiles did against the Jewes. *12. 13. 14. 15.* Thus false witnessesse rose vp against David, and rewarded him euil f. r. good: he visited them in their sicknes, praied, and mourned for them, but they sought his downfall and ruine.

*Hebr. 6. ver. 8* The reason hereof is, for that it is pride and great vnthankesfullnesse, and God will punish men for it. They are like to the ground that yeeldeth to the husbandman that tilleth dreseth and manureth it, nothing but thornes and briers, and therfore is reproned nere unto cursing, whose end is to be burned.

*Iam. 1. ve 21* *Use.* Seeing that we receiuie the couenant and doctrine of saluation from the Jewes, and are of meere grace grafted in by God for them, we must humble and debase our selues before him, and acknowledge our own vnworthinesse, that so we may not onely conteine our selues from contempt of others, but with meeknesse daily receive and profit in the word grafted in vs, which is able to save our soules.

*Faithesse of the Olive.*

In

In that here and also in the 55. of *Isaiah* and *Luk.* 14. 4. *Dott.*  
and other places, the giftes, graces, and blessings, (especially that concerne ialuation in Christ) are compared to  
*fatnes, fastlings, a banquet, yea to wine, hony, milke, spices, and*  
such like delicate things, wee learne that howsouer the  
wicked ones of the world , glut and pamper themselues  
with the abundance of Gods blessings, and their flesh is  
fatted and fed like hogges , yet their soules pine and fa-  
mish; whereas the soules of the beleeuing are filled with  
Gods liberality and replenisched with spirituall consolati-  
on, which is to them a speciall pawne and pledge of Gods  
loue and prouidence towards them.

*Prou. 9.2  
Cant. 5. v. 1.*

In the Gospell they haue most sweete and delicate  
food , not onely for the necessity but also for the delight *Ia. 55.2*  
of their soules, here their faith is engendred and strength-  
ened, and their trembling soules are solaced , with the  
most comfortable assurance of remission of sinnes , and  
they by the word and sacraments are fed and nourished  
to eternall life.

*Vse.* Let vs therefore seeke to feed and satisfie our selues  
only here , let vs loue and delight in fatnesse , and bring  
alwaies with vs an appetite to the word , and then shall  
we feed on the bread of life.

*Made partakers of the roote and fatnesse of the Oline-----  
Boast not thy selfe against the branches.*

These two members may be, and are much more aptly  
and iustly ioyned togither, then the mingling and blen-  
ding togither of some mens Merchandise and wores,  
*ad deceptionem visus et emptoris*, for better shew and vent;  
and from this coniunction and the consideration thereof  
this doctrine ariseth, that they that either in spirituall, or  
temporal blessings rise by occasion of other mens ruines,  
and florish by reason of their decaies,must not hereupon  
grow high minded , and much lesse scorne and con-  
temne those that are falne , but rather commiserate and  
releeue them in what they may.

*Dott.*

For first thus to offend, argueth an vnthankfull heart to God for his free mercies which they thus abuse. Secondly, it sheweth an heart voide of equitie and compassion; and therefore GOD in his iustice cannot but in time punish the vnthankfull, and denie meanes to those who impart none to others.

*Vse 1.* Wherefore in all preserments and exaltations (for the auoiding of pride and contempt of our inferiours,) let vs walke humbly before our God, and ascribe our aduancement and happinesse to his mere iericie and not to our ragged and sinfull merits.

*Vse 2.* By this doctrine are checked and condemned; some in the worke, who rather by prescription of time and secret encrochment, then by equities (perhaps) and diuine approbation, are become monopolists and engrossers of other mens callings and commodities, and herevpon doe not onelie like the leane kine of Aegipt eate vp the fat kine of Canaan, but (sometimes) also take occasion to triumph and insult ouer others that are (perhaps) better members in a common-wealth then themselves. But herein let the offenders learne humility and practise more equity in words and deeds, and let the wronged, not apprehend matters ouer deepeley, or ouer-stretch them, but commit themselues and their iust cause to the diuine prouidence, and to humaine iustice, and count it a more blessed thing to suffer wrong then to offer it

*Boast not thy selfe against them.*

*Doltr.*

No men must for any temporall or spirituall grace wherewith they are endowed aboue other, be high conceited of themselves to detract from and despise others.  
*Luk. 18. ver. 9. 13. 1. Cor. 11. 22. Iam. 2. 6. 1. Cor. 4. 7. 9. Luk. 16. 15.*

The first reason hereof is, they haue not these gifts and endowments aboue others, because they are better by nature then they, for all are sinners alike, and they haue

haue them not of themselues , but of Gods fauour and <sup>1 Cor. 4.17</sup> mercy onely.

The second reason is , that God can, and often doth, for mens vnthankefulnes, both lessen, yea, and take away his <sup>Luk.17.24</sup> gifts and benefits from them that abuse them, either by <sup>25 26.</sup> attributing to much to themselues or scorning others.

The third reason is, because God can, and many times doth convert those who in the iudgment of the world, are desperate and past care, examples hereof wee haue in *Manasses, Paul, Mary Magdalena, and the Taylor,* and in many of them that crucified Christ , yea and in those <sup>Luk.13.30</sup> whom Saint John calleth the *Sinagogue of Sathan.* <sup>Apoc.3.v.9.</sup>

*Vse.* This doctrine serueth to condemne a sort of iolly and flourishing professors, who because they excede others in sharpnesse of witte , and quicknesse of apprehension , and because they can (better then other) argue, dispute & discourse of Misteries and matters of faith and Religion, yse to swell in a conceite of their own perfection, as though they were fy only singulairsts & magnificoes of the world, but as for their brethren, that are (perhaps ) in respect of vnspotted life , guileffe dealing, pure and humble affection much before them, they, because they want that outward flourish and acute apprehension wherein themselues seeme to excell; deface, and dispraise, vilifie and despise them, whereas God regardeth the inward parts principally, without which all outward things are of no account with him.

*Thou bearest not the roote but the roote thee.*

We learne here, that we Gentiles are beholding vnto <sup>Doctr.</sup> the Iewes , and in many respects inferiour vnto them, howsoever they ( for the present ) are generally cast off and plucked from the vine. <sup>Rom.3.v.2</sup>

For first, we haue our religion & doctrin yea the beginning, foundation & establishmēt of our church from thē. <sup>Isa.2.3.</sup> but not they from vs. For the Fathers & the Prophets, *sowed the seed of the church of the new testament;* <sup>Ioh.4.v.38</sup> cōuenant is deriuēt from thē into vs & we are changed into

into their commonwealth and not they into ours.

Secondly our Sauiour Christ God blessed for euermore, had his birth and beginning from them , and so bee came from them . Rom. 9.4.

x. Pet. 2.v.9  
and 10.  
Ephes. 2.7.  
Deuter. 32

Thirdly they were the chosen nation, the peculiar people, and a royall Priest-hood, when all the world besides were out of the couenant , and so no people nor beloued, yea and were without God in the world.

Lastly all the particular promises , such as were the land of Canaan, a certaine forme of gouernment , settled sacrifices, and ceremonics, the glorious Temple, particuler promises of long life, and of dominion annexed to the mortall law , and the preseruation of the stock amongst them , out of which the *Messias* should come belonged and were proper to the Jewes of the olde Testament onelie.

*Use.* We must therefore acknowledge our selues debtors vnto the Iewes, and deepeley engaged vnto them, we must bee so farre off from rendring or returning vnto them evill for good, that we must pray for their recovery, and do our vttermost dilligence, by doctrine, writing, and vnblameable life to allure and winne them to the approbation and acceptance of the Gospell.

V. 19. *Thou wilt say then, the branches are broken off that I might be graft in.*

V. 20. *Well through unbelife they are broken off and thou standest by faith: be not high minded but feare.*

V. 21. *For if God spared not the naturall branches, [take heed] lest he also spare not thee.*

*Thou wilt say. i. to me Paul, why doest thou boast of the holinesse of the Iewish stocke, surely, the branches are broken off. i. they are cast away , that I might be grafted in. i. am ingrafted in the Church in their sted.*

*Well. i. thou saith truely , they through their vnbelife are broken off. i. excommunicated and ejected out of Gods church: and thou now standest by faith grafted into Gods Church.*

Church, neither art thou yet falle into the vnbeleife of the Iewes, *be not high minded.* i. do not thinke proudly of thy selfe or be ouer-wise in thine owne conceit, *but feare.* i. remaine in true humility and in the feare of God, and be religiously carefull to preserue faith.

*For if God spared not,* i. but cast them off for their <sup>verse, 21.</sup> vnbeliefe. *The naturall branches,* i. the Iewes borne in the Church discended from those holy Fathers, *Abraham, Isaac, and Jacob,* [take heed] least hee also spare not thee, thou that art but ingrafted in, and taken out of the wilde Olieue, maiest possibly be discouered to bee but an hypocrite, mayest fall away from the grace of God, and bee thrust out of his Church.

*Be not high minded, but feare.*

*Quest.* Is a man to doubt or stand in feare, whether he bee in Gods fauour or not, or whether hee shall certainlie be sau'd or no?

*Anſ.* No, for first Charity expelleth all flauish and ser- <sup>I. John. 4. 18.</sup> uile feare.

Secondly Christ forbiddeth doubting and distrust in many places.

Thirdly, doubting and distrustfull feare, maketh all the foundations and principles of faith and true religion [ which need no demonstration ] vncertaine and vnfruitfull vnto vs.

Fourthly, it doth extenuate Christs benefits, offer indignity to Gods goodnesse, and euert & peruer the nature and forme offaith, which is a firme assent & certaine application of Gods benefits to our selues in particular.

Fiftly, it depriueth vs of all sweet and solide comfort in aduersity and affliction, so that our hartes faile vs, & our distracted and distressed conscience, can find no harbour and hauen to rest and repose our selues in.

Sixtly, it leaueth vs no place nor vse for praier and the right inuocation of Gods name, for how can a man possiblly, truly, and confidently pray vnto God, of whose fauour and furtherance he is alwayes in doubt & suspence.

Lastly, hee that beleueith not, *maketh Christ a lyar,*

in that he will giue no credit and assent vnto the promises that he propoundeth and offereth vnto him.

*But feare.*

*Q.* Why then doth the Apostle bid the Gentiles feare? If they must feare, how then can they bee certaine?

*A.* First *Paul* directeth his speech here not to euery particular person, but to the Gentiles in generall, wherein and amongst whom there might be many proud and vnmortified professors, and many doubling and dissembling hypocrites, for whom this admonition was very necessary.

Secondly it is rather a Cauet then a Commination, & serueth not to astonish them, but to stirre them vp to more carefullnesse and dilligence.

Lastly, feare in this text is not to bee vnderstood of any troubling and tormenting feare, but of a reuerend awe of Gods iudgements, and of an holy care and indeauer to preuent and diuert the disfauor and wrath of God, which may very well consist and consort with the certainty and assurance of faith, for whosoeuer hath faith and hope, hee purgeth him-selfe and keepeth him-selfe that the euill toucheth him not.

*Ioh.5.28.*

*The naturall braunches.*

How can the Iewes bee truly said to bee naturall braunches, and consequently good, seeing that euen they are by *Adams* fall, sinners, enemies to GOD and the children of wrath, as well as others? *Ephes.2.3.*

*Ans.* The Iewes indeed had no naturall holynesse, neither was it deriuied from carnall succession, neither was their nature better then ours, but they are naturall braunches and were so called by reason of the couenant of grace made with them, onely, and their nation.

Secondly

Secondly, because they were feuered and separated by GODS outward couenant and calling, ceremonies and worshippe from all the world, besides and were as a Fountaine sealed vp, and as a Garden inclosed i. reserved and sanctified, for Christ his owne vse and seruice. Cant. 4. 12

*If God pare not the naturall branches.*

*Q.* If the naturall branches bee not spared, then they that are ingrafted into Christ by faith may bee cutte off.

*Ans.* The Argument followeth not, for they are called naturall, not by reason of their sound faith which they now had, but because of Gods couenant, and because naturally they had their beginning from the Fathers. Secondly they were onely members of the visible Church wherein are many hypocrites but not of the Catholike and inuisible Church.

*Take heed least he spare not thee i. least he disdaine thee and cast thee off.*

*Ques.* Can an elect or true member of the Church fall away and so perish?

*Ans.* No, for they onely haue the spirit of regeneration whereby they are sealed vnto the day of redemp<sup>t</sup>ion: they alone are indued with the spirit of constancie, and Christ doth neuer cast them off. *Iohn. 6. 37.* but the comforter doth abide with them for euer. Ephes. 4.  
1 Ioh. 2. 20.  
Ioh. 14. 5.

They may (for the time) bee deprived of the outward ministery and meanes of grace and salvation, yet 1 King. 18. 19. they were GODS people before in his eternall counsell. Secondly benig regenerate and borne anewe of incorruptible seede, they cannot perish nor fall away, albeit the outward meanes bee remoued.

*Ques.* What are wee then to thinke and judge of those, that from the profession of sound doctrine fall away to superstition or Atheisme, and from outward

and apparant holynesse to open prophanesse and licentiousnesse , and thus liue and die , were they euer of the number of the elect or any members of the inuisible Church?

*Ans.* No, for the elect and members of the Catholike and inuisible Church are onely indued with sauing faith, true repentance , a liuely hope and the true loue of the godly their bretheren , which graces neuer faile, die , or are vtterly extinct : Whereas Apostates , and they that degenerate to Atheisme and open Prophanes, were neuer indued with true faith , repentance and other graces that accompany saluation : Well they might ( for the time ) haue the shadow of them, but they neuer had the truth and substance.

**Luke 22.Ver. 32.** Secondly Christ is alwaies , and he alone an effectuall Mediator and Intercessor for the elect onely , whereby they are so preferued in the state of grace that they cannot fall away. Wherefore Apostates and backe-sliders

were Christians and members of the Church in outward appearance and shewe onely , and in their owne opinion and estimation of others , and indeed all their holynesse and profession is nothing else before God but meere formalitie and hypocrisie. And therefore all these temporall things and outward seemings,in time of temptation soone fade and fall away : and of such Christ pronounceth that he knoweth them not .i. he neuer did nor doth acknowledge them for any of his elect, nor approue of them.

*Ques.* Who and what kinde of persons fall away?

*Ans.* First, they that are outwardly ingrafted into the couenant, but yet are not inwardly called , nor elected.

Secondly they that receiuie the seed of the Gospel, but without the roote of true faith, and inward change, & renounation of heart and affection , and these are onely the reprobate. *Math. 13. V. 19. 20. 21. 22.*

*Ques.* In what sort or in what regard doe they fall a way ?

*Ans.*

*Ans.* First by their vnbelieve and vnthankefulnesse refusing the promise made to them. Secondly by corrupting and choaking the seed of the word either by want of memory or vnderstanding,& of defect of change and regeneration,or absence of the full perswasion of the truth , or finally either by troubles and persecutions , or else by prosperitie,profitt and pleasures. Here-vpon the worde and Sacraments and the golden candlesticke of *J Amos.8. 11.12.*

Angelicall ministery as wholy taken from them(as sometime it iustly commeth to passe ) or else if they haue no meanes continued , they either as recusants and meere Atheists , contemne them and refuse to vse them , or else are thereby [ through their owne corruption ] more hardned , blinded and darkened,for the more good gifts and meanes of grace which offreth vnto them , and the good motions he putteth into their mindes , the more they do corrupt and abuse them.

*The branches are cutte off that  
I might be grafted in.*

*Ergo.* Our dignity and worthynesse is greater then that of the lewes,

*Dolz.*

Wee must in Gods especiall works and iudgements diligently weye and consider the true causes and distinguishe and differre them from those that are causes accidentally by occasion only ( as in this verse. ) For the fall of the lewes could not be properly any efficient or procreant cause of the saluation of the Gentiles, the effect ariseth from the proper cause and resembleth & reteyneth the nature of it. The reason hereof is,because the issue,euent and consequent may bee good ,( God so ordering, directing and ouer-ruling it ) when the instruments that worke onely accidentally and ayme at their owne euill ends , are euil and malitious. Thus *Joseph* was exalted after all his troubles, and *Jobs* restitution and recoveruy & mans redemption by Christ his death , was in regard of the effect and euent good , yet they wicked Instruments

K 3

(that

(that onely accidentally and occasionally wrought it) sinned heinously, and are not to bee excused. For if they would or had pleased God in their proceedings, three things should haue beeene considered of them. First, that they had the holy Scripture for warrant. Secondly that their affections were in tune and well composed. Thirdly that their ends and aymes were directlie to the honor and glorie of GOD: but of these respects the blinde reprobates haue no regard.

*Vſe.* The vſe hereof, serueth to check and controule many insolent, surly and swelling Gentiles, that not rightly weighing and ballancing the true causes and reasons, did falſlie imagine [ and fo fondly erre ] that the Iewes were cut and cast off for their vnworthinesse, and that their vnbelief was the proper cause of their admittance and ſubstitution into their empty places and roomes, and heereby they highly conceited themſelues, as though they were more worthy before God then the Iewes.

2. *Vſe.* Heereby is mette with-all the pride and ill affection of ſome, who reioyce at other mens ruines and downe-falls, whether in religion or in outward estate, or both, whereas it is iuft with God thus to giue them ouer, and they that ſeeme to ſtand, may fall into the like Apostacie and iudgments, for they by nature are made of no better mettall then others, and they ſtand no longer then God doth ſupport them.

*Through unbelief they are broken.*

*Doltr.*

Heere wee ſee and vnderſtand what a vile and dangerous finne, misbelief and infidelity is, it is the roote and fountaine of all diſobedience, it draweth Gods anger vpon vs, it haſteneth his iudgements, it depriueth vs of Gods promiſes, and nullifieth and maketh frustrate his couenant.

Hence it was that the Iewes were growne out of requeſt with God, loſt their prerogatiuies, ceaſed to bee Gods people, and laſtly moſt of them were excluded from the kingdome of Heauen.)

*Vnbe-*

Vnbelief was the first sinne of *Adam and Eve*, and was the cause of their fall , and so of all the sinne and miseries that befell vnto all their posteritie . Infidelitie <sup>Heb.3.v.12,</sup> debarred the Ifraelites from entering into the blessed land of Canaan, a Type of the kingdome of heauen : it is the cause of all Apostasie and reuolting from GOD and his Euangelicall trueth . It maketh Gods heavenly and sacred word vnprofitable vnto the hearers , it mak- <sup>Heb.4.v.2.</sup> eth all things impure and vnlawfull vnto men , *Titus 1. verse. 14. 15.* and / ( in a word ) it is the forerunner and meritorious cause of damnation and destru-<sup>Mark.16.v.16</sup>  
<sup>Apoc.21.v.8.</sup>ction.

The reason hereof is, because it wilfully refuseth the grace of God offered: it doth distrust and discredit Gods word, contemne his promises, rebell against his will, and [ to conclude ] it reiecteth and shutteth out Christ, the cause, author and finisher of redemption,happinesse and holynesse. <sup>Math.13.v.58</sup>

1. *Vse.* Wee must therefore beware of infidelitie and vnbelief, wee must be prouident that it doe not wound vs with his darteres, and then the Gun-shotte of all other temptations shall neuer blinde nor batter vs : let vs therefore put on the compleat harnesse of God, and the armour of proofe, i. a liuely faith , which will quench and blunt all Sathanas Dartes : well may wee bee seduced for a time , but not alwayes, nor vnto death , for faith preserueth the Castle of our heart , and it ouercommeth the world. <sup>I.Iohn.5.v.4.</sup>

Secondly , wee must alwayes thinke and speake honourably of Gods word , and labour to bee riche in the knowledge of his wil , and with full purpose of heart cleave vnseperably vnto GOD , and by assent of minde applie and claspe fast Christ Iesus , and all his sauing graces and promises vnto our owne selues , and then nothing shall bee able to dampe or daunt vs,much lessle to seclude and separeate vs from Christ , and the certaine enioyment of the heauenly Ierusalem.

*Thou.*

Doctr.

Heb. 3. 24.

Eph. 3. v.17.

Math. 16. 16.

*Thou standest by faith :* that is, Thou profitest in thy profession and practise of Christianitie *by faith*, i. by a firme assent of thy minde, relying vpon Gods grace, and acknowledging and receiuing Christ, as he is reueiled in holy Scripture, from whence this necessary collection ariseth. The grafting in of the Gentiles into the Olieue, doth not depend vpon their owne worthinesse, vertues, and merits, but onely vpon faith, assenting vnto and firmly apprehending Gods gratiouse promises. Now this faith is a free yet a most rare gift of God, not common to all professors, but peculiar onely to the elect: from it proceedeth both the beginning and the continuance of their engraving into Christ, and hereby wee are made partakers of Christ and of saluation, and without this faith wee are in worse estate then any vassall vnder the Turke, or any Spanish Galley slauie, for their seruice is onely bodily and temporall, but this is spirituall, horrible, and (if they repent not) eternall. *Heb. 2. ver. 15.*

1. *Vse.* This doctrine serueth, to argue and reprooue those that condemne the doctrine of faith, whereas without it there is neither iustification nor saluation. By it wee are made the children of God, *John. 1. 12.* and stand and sticke to Christ the true Vine, and hereby wee are interested in Christ, and all his sauing merites and graces.

2. *Vse.* Wee must loue the Lord and feare him, for his great mercies shed vpon vs, and for his pretious promises made to vs, for they are not procured by our deserts or endeouours, but frankly and freely bestowed vpon vs, of God.

3. *Vse.* We must nourish and preserue faith, and see that it be not of storie or a temporarie faith, but a true iustifying faith. For a true iustifying faith is such a roote, such a foundation and assurance so built and founded vpon the Rock Christ, and the sacred Scriptures, that the gates and power of Hell cannot preuaile against it; and as for temporary and historiall faith like a flower, like painting, and like guylt, and it will soone fade away and bee defaced.

*Be not high minded.*

When wee see proud hipocrits to contemne and condemne other poore men for their present misbeleife and miseries , and to admire and magnifie their owne selues they must be terrified with Gods iudgements. *Isa. 28. ver.9. 10. Luk. 16.15. Apoc. 3.16 and 17. Act. 13.40. 41. Math. 24. v.33*

*Doctr.*

The reason hereof is,first, that otherwise no good can bee done of them if they bee not pulled out of the fire of Gods iudgements they wilbe burned, and if they bee not violently awaked, they will droppe away and die in their flumber,as they do that are bitten by an Aspe.

*Iude Epist. v. 23.*

Secondly for that if they will not repent they may be left without excuse in Gods sight.

*Vfe. 1.* Let vs therefore beware and bee aduised that we do not braue out and insult vpon others , least God call and conuert them in his mercy , and plague and punish vs in his iudgement,for our pride and contempt.

*Vfe 2.* Let no man presume of his owne ability and strength,as though hee could stand by it in temptation, neither let him please himselfe in a conceite and imagination of his owne constancy,as though hee might liue securly and dissolutely , and yet elcape all danger,least God correct and plague him,for his conceitednes in suffering him to fall into grosse sinnes, and greeuous euill, as he hath suffered many others. *I. Cor. 10. v. 11. and 12.*

*But feare.*

Wee must not be secure,drowfie and presumptuous & so emplunge our selues vnauidedly into many sinnes & punishmentes;but stand in a reuerend awe of Gods iudgements , suspect and misdoubt our owne secret corruptiōns and be careful in euery action to shun and auoide fy offence & displeasure of God.The reasongs herof are, this feare is fy beginning of wisdom, a part of Gods worship, and a meane to make vs blessed. Secondly, it is a notable reine and bridle to keepe and retaine vs from Apostacy and falling away from God,for he that most suspecteth his owne weaknesse and seeketh means to cure it and to

*Doctr.*

*Prou. 28.14. Gen 39.v.9*

L

strengthen

strengthen him-selfe is of all men farthest of from presumption and perilles : and here; *abundans cautela non nocet* i. many caueats and prouisoes are not amisse, and Gods grace is perfited through infirmitie.

Thirdly , wee are apt and ready vpon euery temptation to fall and offend and so deserue reicction ; and therefore that wee may conteyne our selues in our duties , and to subiugate and subdue our proud flesh , wee had need euer and anon with *Danid* and others, to set before our cies Gods threatnings & iudgements against sinne.

*Vfe. 1.* When wee see and behold gods iudgements to ceaze vpon others, we must bee so far from rash and presumptuous censuring and condemning of them, that we must first descend into our owne selues and soules , and ransacke by the light and lanthorne of Gods word, euery corner of our hearts , least that we be found impenitent and so inwrapped in the common destruction.

*Vfe. 2.* We must by a diligent search of our own sores , and by a narrow view & inspection of Gods law, iustice and iudgement, vse all diligence and care to nourish and maintaine this holy feare, & so to snib and correct al high and presumptuous thoughts and conceits that may possibly exalt themselues against God and his word.

*Vfe. 3.* We must learne to decline from all occasions of offending God, and to beware of al shewe and kindes of euil, such as are lewd company, immoderate feastings, idlenesse, or the lauish spending of our time, either in pleasures and deceitfull delights, or in the affected reading of fables, fained stories, play books, popish treatises and al vnfruitfull and dangerous curiosities,

Ver. 21.

*If God spared not the naturall branches  
take heed he spare not thee.*

Doctr.

The finnes and punishments of other men must bee our instructions , their affliction must bee our admonitions, and their woes our warnings : their ~~welvales~~ must be

bee our ~~paſſages~~ their roddes our remembrances and sufferings our Schoolemaisters; that we do not sin against God as they did, and so drawe and pull vpon our selues the same or the like punishments. *Inde. 4. 7. 1 Cor. 10. V. 5. 6. 7. 8. 9. 10. 11. Heb. 4. V. 11.*

The first reason hereof, is, first because their finnes and punishments haue a proportion and likenesse with our finnes and punishments.

Secondly , God is as much displeased and offended with sinne and Apostacy now , as in time past, for hee neither doth nor can remitte ought of his zeale and iustice.

*Vſe. 1.* We must learne to be wise-hearted and to make our election sure to our selues , and bee kept from negligence, ynbeleefe and security by the desertion and Apostacy not only of the Iewes , but also of the whole world [ in a ſort ] for moft are reuolted long agoe : the Easterne parts to the Turke and to his Alcoron, and ſy Westerne parts to the Romiſh Antechrift and his ſuperftition. It is not good for vs to put in aduenture our ſaluation with the moft and multitude , vnleſſe wee would periſh with them : it behoueth us to beware and be pure from their diſtaſt of the truthe, from their careleſneſſe and hypocriſie, leaſt God in his iuſtice forſaking vs , we fall into the like calamities and miſeries both ſpirituall and bodily.

*Vſe. 2.* Hereby are highly reproud all thoſe that run to riot and swagger and ſweare it out , & liue ſo loofely as though hell were broken loofe , and God had diſpensed with his iuſtice , and graunted a generall indulgence to ſin & reuell againſt him , and yet thoſe men beare themſelues in hand that they ſhall neuer be moued or ſee euil. These men haue no feeling of Gods iudgements , they are hidde[n] from their eyes and therefore they abuse the Goffell to all carnall libertie , and doe and ſpeake what they liſt. But the euer-watching eie of Gods iuſtice euer lookeſt vpon them , hee will one day ſummon them to iudgement &c, accordingly, if they amend not , meaſure out and execute iudgement againſt them.

Ezek. 9. V. 9.

Pſal. 50. V. 21.

Pſal. 10. V. 5.

Ver. 23.

*Behold therefore the bountifulnesse and severitie of God: towards them which are faine, severitie: but toward thee bountifulnesse, if thou continue in his bountifulnesse, or else thou shalt be cut off. And they also if they abide not still in unbelief shall bee grafted in, for God is able to graft them in againe.*

Ver. 24.

*For if thou wast cut of the Oline tree, which was wilde by nature, and wast grafted contrary to nature in a right Oline, how much more shall they that are grafted by nature, be grafted in their owne Oline tree.*

Paraph.

*Beholde i. Consider O thou beleevning Gentile, whosoever thou art, the bountifulnesse and severitie of God. Viz. in the reprobation and casting off of the Iewes, and the election and calling of the Gentiles, that thou maist be preserued thereby in Gods feare; towards them truly that haue faine, that is toward the Iewes that haue Stumbled at Christ, the stone of offence, and are become vnbeleeuers, and cutte from the Church: severitie, but towards thee bountifulnesse, which thou shalt inioy alwaies: if thou shalt continue in his bountifulnesse, namely in the fauor of God &c in faith, and thou doft not by thine vnbelieve and other heynous offences, make him vnto thee of a most kinde father a seuerre Judge: Or else thou shalt be cut off. i. from thy Oline tree of the Church and Gods people.*

Ver. 23.

Obiect.

*And they also i. the Iewes that are cut from the Oline by vnbelief shall be grafted, in the Church of Christ: for God is able to graft them in againe, and to enlarge his Church by their addition.*

Ver. 24.

*For if thou, that hadst beene a Gentile in times past, was cut out. Viz. as a graft out of the Oline tree wilde by nature i. out of the wilde and vndressed Oline, and wast graft into a right Oline, a garden and trimmed Oline, frō whose nature in respect of especiall promises made to them, and in regard of their holy Auncestors, thy nature much differed, how much more shall they which are by nature i. haue great affinitie with the Patriarches, and who in respect of their beginning did sometime (by reason of the promises) belong to Gods people: be grafted*

grafted in i. againe by faith: in their owne Olive i. the Church of G O D wherein the holy Patriarches the Iewes fathers and Auncestors haue the first partes and places.

*Beholde Gods bountifullnesse and Gods severitie.*

*Ques.* Is not God changeable in his promises & coven-  
tant seeing that he cast of the Iewes whom formerly hee  
chose and loued?

*Ans.* No, for first he speaketh of the nation in gene-  
rall, which were his people onely by outward profession,  
and not by secret election.

Secondly they were grafted in the Church , but ne-  
uer predestinate to life eternall , for then they could not  
haue falne away: For the *Election* of God is a firme foun-  
dation and all the gates and powers of hell cannot shake  
it,much lesse preuaile against it.

*2 Tim.2. 19.*

*Towards thee bountifullnesse, if thou  
continuse in his bountie.*

Ver. 22.

*Ques.* Seeing that continuance and perseuerance in  
grace and faith seemeth to consist in our owne power  
and will , which is weake and changeable , cannot the  
elect and regenerate loose faith and so wholly fall away  
from God?

*Ans.* No, for first, constancy and perseuerance doth not  
consist in our owne power and will, but it is an effect of  
Gods election,& an especiall marke of a man regenerate.

*1. John 2. 22.*

Secondly by this manner of speaking, the holy Ghost  
intendeth to correct pride and presumption in men , and  
to stirre them vp to a godly indeauor,to maintaine and  
cherish their faith and to be workers and instruments of  
their owne saluation by vsing all the good meanes that  
God hath sanctified for that purpose.

Thirdly faith,albeit the flame and outward effects of it,  
may be quenched for a time,yet fyre was never put out,

but at the least blast of Gods word and spirit it is kindled againe, and breaketh forth into a bright flame . Lastly, that regeneration and the gift of faith is neuer wholly lost, it is most cleare and manifest by many testimonies of scripture, God putteth his feare into their hearts that they can neuer depart from him.

Luk.8.v.15

Ioh.4.14

Luk.22.32

Ioh.14.15

*They haue the seed of grace and of faith remayning in them, and they alwaies keepe it.*

*The grace of God, in them is a well of water springing vp into everlasting life , Christ is alwaies a mediator for them , and praieth for them effectually ; the comforter doth abide with them for euer , God doth neuer cast them off and they shall neuer perish. Ioh.6. and 10.*

*They if they abide not still in vnbelief  
Shalbe grafted in.*

*Q.* How can predestination bee eternall and certaine, seeing that it dependeth vpon mans beleefe or vnbeleefe?

*An.* Our beleefe or vnbeliefe dependeth vpon predestination, for they that are elected to eternall life , beleue. *Act. 13. 48.* and they that are eternally refused, cannot beleue nor obey the Gospell. *Ioh.8.* and therefore predestination dependeth not on it , for the second causes hang on the first, that is the decree of God and not the first on the second. ~

Secondly our engraving into the Church dependeth not vpon our owne power and free-will, but onely vpon the power of God and his mercy.

Thirdly , wee must distinguishe of the times . The Iewes that liue in one time or age , may bee generally rejected, but not so in another, ( especially ) when their fulnesse shall ( as wee daily expect and pray for ) come into the Church, and they bee by faith *Abrahams* chil-  
dren.

Fourthly , the Apostle speaketh not of euery perticular but of the people and nation in generall . Lastly, their duetie is shewed vs that they ought not to please themselves in their ignorance and vnbeleife , but to

to desire to come to true vnderstanding and faith.

V. 22. Behold the bountifulnesse and seuerity of God.

The whole world is but a Theater of Gods mercie  
and iudgements, for whatsoeuer , is done in it,hee doth  
it either as the efficient cause, if it bee good, and so farre  
forth as it is good : or, if it be cuill, he effectually permit-  
eth it, and most wisely , and to good ends , ordereth and  
gouerneth it, and that alwaies without any fault of his,  
as here we haue an instance in the Lewes reiection, & in  
the election of the Gentiles. *Psal. 115.*

Doctr.

Psal. 97.v.1 2  
3,4

The reason herof is, first because God is almighty, and  
therefore nothing is or can bee done in the world , but  
by his decree and knowledge, effectual working , or(at  
least) by his effectual permisiō: secondly God sitteth not  
idle in heauen,(as Epicures & others vainly imagin) but  
alwaies worketh & doth care for and order the things of  
men , preparing and propounding rewards to the God-  
ly , and reseruing and prouiding punishments for the  
wicked. *Gen. 6.5.6. Gen 22.1. Dent. 8.2. & 13.3. Isa. 41.*  
*20.21.22.23.*

*Vse.* Let vs attribute and ascribe nothing to chance  
or fortune, but ascribe all to Gods holy prouidence, who  
decreeth and fore-seeth, gouerneth ordereth and direct-  
eth all things, euen the least and most vile things, and  
that in a most excellent maner, & to most excellent ends,  
and if nature *nihil facit frustra* , then the God of nature,  
who is wisdome it selfe doth nothing but to excellent  
purpose.

Towards them which haue fallen, seuerity.

We by other mens sinnes and falls must bee humbled  
and stand in feare, least by our vnbeliefe and other sinnes  
that flow from it, wee draw Gods anger and iudgments  
vpon vs. We haue infinit spectacles hereof in scripture, as  
against the old world , y in the daies of *Noah* was drow-  
ned: against the Sodomites y were destroied with fire and  
brimston from heauen: of many thousand Israellits y per-  
ished & were destroied in the wildernes, for murmuring  
for

Doctr.

1 Cor. 10. v. 6

7. 8. 9. 10. 11

Rom. 15. v. 4

for rebellion, for fornication, for idolatry, and for tempting of God. *Ind. Epist. v. 7.* of the Iewes exiled their owne country and led once and againe into captivity, and many other both generall and particular judgments, recorded in scripture, both in the old testament and also in the new, yea all ages and our owne experience yeelde vs store and variety of examples.

2 Pet. 3. 9

The reason hereof is, because God is mercifull vnto vs, and would not haue vs perish, but to come to the knowledge of the truth and to repentance and so to saluation. Secondly, God is iust and hateth sinnes alike in all, and if we will not take warning by others, God will censure and punish vs sharply.

*Vse 1.* Let vs pitty and commiserate their wofull condition that haue prouoked Gods indignation against them, let vs commend them to God in our praiers, and do out vttermost endeavour to recouer them.

*Vse 2.* Let vs marke and meditate vpon Gods feuerity against the Hungarians and the Greekes and other places of Europe, that haue beene captiuated and inthralled to the Godlesse and barbarous Turkes, together with Asia and Africke.

Let vs also consider the great and long Apostacy of Spaine, Italy and other countries in the West part of the world, from Christ to the Romish Antichrist, and withall behold Gods incomparable mercies so long and so strangely continued, vnto vs and our nation.

Let vs acknowledge our owne vnworthiness, and be alwaies thankefull vnto God, for so great mercies, and beware least we contemne the Ritches of his goodnesse and patience, that leadeth and prouoketh vs to repentance, and take heed y<sup>e</sup>, that be not found in vs which we taxe and condemne in others, least God receiue them - againe into fauor, and withall disclaime and cast vs off.

*But towards thee bountifulnesse.*

Here wee may obserue Gods gentlenesse and facility towards his children, hee is a most indulgent father to them; most sensitiue of their miseries, and one that is most

Dolz.

most ready and willing to helpe them ( that truly serue him ) in all their needs and extreamities. And whereas he being debtor to no man, might neglect, yea reiect all, yet he amongst many chooseth somē ( albeit of them-selues altogether vnworthy and strangers from God and his couenant) who may both temporally and eternally, enjoy his goodnesse , and alwayes praise and magnifie him for it.

The particulars hereof appeare towards the elect, and evidence them-selues especially in Gods constant loue towards them through Christ, in their effectuall calling, Rom. 8. v.30. in their iustification, and sanctification , in disposing and directing all things, yea euen their afflictions, Rom. 8. 28. Psalm. 73. 1, yea their very finnes to their good., and by aduancinge them in the time appointed to euerlasting saluation and happiness. Isa. 57. v.1.2.

1. *Vſe.* Seeing that God is so good and bountifull to his elect, we that serue so good a Lord and maister, must be ashamed to offend him, and wee must thinke it an intolerable matte to requite his goodnesse with euill. And when God shall either in his iustice correct vs for our offences, or else chastise vs ( thereby to produce and worke some greater good) wee must neuer repine and grudge against him; for he in wisdome and mercy manageth all things for our good and saluation, Hebr. 12. 7. and 10. Rom. 8. 28.

2. Wee must acknowledge that wee receiuē all good things from God alone , wee must admire and esteeme them, and repose our whole trust and affiance in God for his goodnesse and bountie , and seeke and sue vnto him by prayer and supplications in all our distresses and distractions ; then will he delight to doe vs good, and be a present succour and shelter vnto vs in time of neede.

Psal. 46. v. 1. Hebr. 4. v. 16.

3. *Vſe.* Lastly, wee must day and night, publikely and priuately, sound and set forth his mercies toward vs, that whereas he might haue made vs and left vs to be vnbelieuing Iewes , or blinded and idolatrous Papists or ignorant

ignorant Atheists , or prophanē and godlesse Painims , hee hath vouchsafed vs the glorious light of his sauing truth, and hath taught vs both outwardly and inwardly how to walke before him and so to attaine vnto euerlastinge rest and blessednesse.

*If thou shalt continue in his bountifulnesse.*

*Doctr.*

*Heb. 3.14.*

*Luke 9. 2.*

*Math. 24.13.*

*2 Tim. 4.7.8. wee must with blessed Paul fight a good fight, finish our course, and keepe the faith.*

The reasons hereof, are (especially) these; first God is a bountifull Lord and vnchangeably good, therefore wee must serue him willingly and with all our heartes ,and that for euer if we would be rewarded by him. Secondly except we persist and abide in Gods loue , truth and seruice , all our former labour is but lost, al our righteousnesse shall be forgotten; if we fall and part away from God, we are the instruments of our owne destruction, & shall die and be damned in our sins.

*Use. 1.* Seeing that many that only in shew and newer in good earnest imbraced Gods goodnes and his promises , are iustly deprived of them, let vs while wee haue time and meanes,labour & contend to go forward in piety and religion to the end, and to make our electione ( vnto vs ) by good works. *2. 1st. 1. 10.*

*Use. 3.* Here are iustly reprooved those y serue G O D only by *starts and brunts*, by accompt of daies, yeares and moneths, and so are soone whot and soone cold, soone ripe , soone rotten , their zeale and religion vanishest away like a cloude or a morning dew. *Hosea. 6. V. 4.*

*use. 3*

*Vſ.3.* We must not in this heavenly course consult with flesh and bloud, nor bring a fleshy mind to religion, nor any worldly respect & sinister aimes of procuring honour, authority, credit, riches, praise : for when we speed of our desire, then our religion determineth and endeth, and when our ends faile, then our godlinesse goeth away with them, or if the sincerity of the gospell shall condemne and crosse vs in our vices and vanities, profits and pleasures, then we bid adewe to religion, and will desire it to depart out of our coasts as the *Gargefits* did our Sauiour. Wherefore we must alwaies be aduisid by Gods word, we must loue it and delight in it and with all our soules, serue the Lord of heauen : then shall we continue in Gods goodnesse and neuer be confounded.

*Or else thou shalt be cut off.* i. because thou art vnthankfull, or but an Hipocrite, God will take his kingdome and Gospel from thee or he wil leau thee to thy selfe, or giue Doctr. thee ouer to Sathan, for to be seduced & hardned by him.

It is expedient and necessary for the ministers and preachers of the word sometimes, (especially) in time of a generall security, and corruption of maners when they see and espy there people and hearers to grow secure and proud, to contemne other, and to rest onely in titles Ez. 5.8. shewes & outward appearances to vse argumentcs, ofter-Heb. 6. 10. rour and to denounce the heauy iudgements of God Cor. 10. 11. that hang ouer their heads, *Heb. 6. 10. 1. Cor. 10. 11. 2. Tim. 12.*

*4.2.3.4. 1.Ind. 23.*

The first reason hereof is, because without this rough dealing, the conceited Hipocrite, the glosing Gospeller, and the drowsie professour cannot possibly be throughly couniced, much lesse awaked and conuerted.

Secondly there is often in the best Christians a kind of be-nummednesse, a kind of worldly drowsinesse; and a kind of spiritual pride and conceitednesse, therefore for the finding out & redresse of these infirmities and faults they haue need of daily and sound admonition, and the more that faith is corrupted and mens manners infected, the more need to ply them with admonitions.

1. *Vse.* Let vs labour and endeuour to serue God in singlenesse of heart, and in godly sinceritie, without any by respects or sinister aimes ; for then shall we cleare our selues from hipocrisie , and in the time of distresse and in the agonie of death, finde and feele euerlasting and vn-speakable comfort.

2. *Vse.* It behoueth vs, if we would approue the soundnesse of our conscience, or bee raised from the sleepe and flumber of negligence and securitie , and bee kept from Apostacie, and the custome and sway of sinne , to endure and admit of wholesome reprehensions and sharpe admonitions. If we do so, they will bee but warnings vnto vs, nay, purgations to purge vs of many superfluous humors, of pride, false opinions, and euill conuersation, yea and a notable restorative to recouer vs , and a preseruatiue to keepe vs in good plight, being once cured & recouered.

*T hey shall be grafted in.*

Wee learne here not to deny all hope of pardon, euen to men that fall and offend most greeuously , but to put them in some hope of obtaining mercy', so long as they do not by manifest signes declare themselues to be altogether desperate and incorrigible. *Amos. 5.* But it must bee so propounded , that still their sinne may bee beaten downe, their securitie remoued, and their minde (in sense of their damnable downefall , into which they are cast) more stirred vp to seeke the face and fauour of God.

*Reasons.* For, first Gods power is infinite, and his mercies bottomlesse, & therfore he can & may conuert them. Secondly, if there be no hope and comfort left of mercie and forgiuenesse, men will neuer seeke to bee reconciled vnto God, by true repentance , but either will bee swallowed vp of despise , or else persist and proceed on in their obstinacie and blindnesse.

*Vse.* This meeteth with the error of the Donatists and Nouatians, who did denie repentance , and receiuing in againe into the fellowship of the Church to those that shrunke from the profession of faith in time of persecutiōn, or fell into manifest offences after Baptisme, where-

*Acts. 8. v. 22.*  
*Dan. 4. 24.*  
*Ephes. 2.*

as

as the word of God is flatly against it in many places, and *Ier. 3. 1.*  
in many particulars, *2. Cor. 2.v.6 7.8. Math. 18.22.* *John. 21.15.*

*2. Vise.* Let no man (albeit he haue beene neuer so great  
a sinner, or neuer so often fallen and offended) despaire  
of Gods mercy, but onely acknowledge and bewaile his  
sinnes before God, labour and resolute to forsake his  
sianes, and to leade a new life, and wholy and perfectly  
relie himselfe vpon Gods mercies in Christ, and by the  
hand of faith apply them continually to his soule, and  
then though his *sinnes were as crimson, they shall be as white* *say. I.v.18.*  
*as snowe:* though they were as redde as Scarlet they shall  
be as wooll, for Christ his satisfaction is of infinite vali-  
ditie and vertue: our sinnes finite, but his mercies are  
infinite.

*For God is able to graft them in againe.*

Seeing that God is omnipotent, and that nothing is  
impossible vnto him, of those things which hee will, that  
his power doth in nothing more shine out, then in the  
iustification and sauing of men: we must not rashly de- *Doctr.*  
spaire of a mans conuersion, nor deny pardon to those  
that haue falne, or debarre them of the meanes of salua-  
tion, for the very Iewes shall bee grafted in againe,  
when they shall returne vnto the Lord, *Luke. 21.24.* and *2. Cor. 3.16.*  
when by faith they shall embrace the Messias.

*1. Reason.* For God often-times conuerteth the most  
wicked, and of whom (in mans iudgement) there is none *Luk. 13.v.30.*  
or the leaſt hope. Examples hereof we haue in *Manasses,*  
*the Niniuites, Mary Magdaline, Paul, and the Theefe vp-* *Apoc. 3. 9.*  
*on the crosse,* and of those of the Synagogue of Satan  
in Saint *Johns* time. Secondly, we shall hereby much de-  
tract and derogate from Gods greatnessse and goodnesse,  
and foster an vncharitable opinion of others, whereas  
charitie must hope and beleue all things. Thirdly, Gods  
power is not idle and included in heauen, but actiue, ef-  
fectual, and shewing his effects in all places, and in all  
persons.

*2. Vise.* Let vs by this doctrine be humbled and giue the  
glory vnto God; for that recovery and conuersion com-

meth from his power and mercy onely , and other-wise man in matters of his saluation , wanting faith , can doe no more then a boughe or branche broken off can grow greene before that it bee by the Gardiners or Planters hand grafted into the Tree.

2.Vſe. Let vs in all dangers, all outward difficulties and impossibilities , and in the performance of all Gods promises build vpon his powre and omnipotencie, (*viz.* so farre forth as it standeth with his reuealed will ) and this will notably stay and support our faith in all temptations and triall. *Iob.39.25.26. Math.22.29. Rom.4.v.20.*

*Dan.3.17.*

*How much more shall they that are by nature be grafted in their owne Olive tree.*

Verse. 24.

*Doctr.*

*Pſal.8.9.v.33 & 34.*

We must hope well of their conuersion and saluation, that yet remaine in the couenant of God, and bee of the blessed seed, albeit they for the times past, and the present instant ( generally ) remaine in vnbelief and contempt of Christ.

The first reason hereof is, because Gods couenant with his elect is perpetuall, vnchangeable , and extendeth it selfe to a thousand generations, and therefore must needs be accomplished in them. *Pſal.103.17.& 18.*

The second reason is drawne frō the power & practise of God, in effecting and bringing to passe greater and more vnlikely things, such as was the conuersio of the Gentiles who neuer were Gods peculiar people & nation, nor the sonnes of *Abrahā* (before their conuersion to Christ) nor chosen of God, as the Iewes were: & therfore much more can he & will (in his good time ) bring home the erring and wandring Iewes, his owne peculiar people.

Vſe. Let vs by due contemplation & pondering of the workes of Gods omnipotencie in greater matters , not doubt of it in ſe performance of leſſer matters. As for exa-  
ple, can & could God make all ſe world of nothing, could he destroy *Senacherib's* army in one night by one Angel, & cannot he in time when he pleaseth, confound & destroy *Romish Babell*, by his Almighty power, and by ſuch an infinite

infinit host of his creatures which he hath alwaies ready at command?

The first part or diuision of the Chapt.v.25.ad 33.

For I would not Bretheren that *ye should be ignorant of this secret* ( least *ye should be wise in your selues* ) <sup>25. verie.</sup> that partly *obstinacie is come to Israell, untill the fulnesse of the Gentiles be come in.*

*And so shall all Israel be saved, as it is written, the deliuener shall come out of Shon, and shall turne away ( defecions ) or vngodlinesse from Iacob.* <sup>26. verie.</sup>

*And this is my covenant to them, when I shall take away 27.verie. their sinnes.*

I would not haue you ignorant of this mystery: id est, of Paraph. this secret and hidden thing; which hetherto hath beeene vncredible to the Iewes, I will bring it now into your remembrance: least *you should be wise in your selues*. i. least you be wise in your owne eyes, and so proud and arrogant, *that partly*: in respect of some persons, and for a time and in a sort, but not altogether: *obstinacy, i. hardnesse of heart and vnbeleefe: is come to Israell*, to the Iewes or people of Israell, *untill the fulnesse of the Gentiles bee come in*. i. as it were the whole body of the Gentiles. So that no nation shall be left out, and though they bee neuer so barbarous, as they of *America*, amongst whom it is to be thought, that some of the Apostles Disciples preached or (at the least) that the fame & sound of the Gosspell might easily be brought to them from other famous and populous places, or else if so bee that not so much as the fame and sound of the holy Gosspell hath come vnto these barbarous people & countries, yet it is agreeable to Christs generall promise. *Math. 24.14.* that they shall in succession of time heare of it and haue it, especially when other parts of the world shalve declared themselues vnthankfull for it and vnworthy of it ( as all the Easterne parts haue done, and therefore haue iustly lost the Gosspell ) which shall not successiuely, and ( at least for a time ) embrace the

the Gospell, shall enter into the Church and bee conuerterd. And so when the fullnesse of the Gentiles and Iewes are entred into the church, *all Israell.* i. all the Elect, or the whole body of the people of Israel then liuing or the fulnesse of them, as verse 12. that is the greatest part of them, *shalbe saued.* i. by the preaching of the Gospell be effectually called, and iustified by faith in Christ. *The 2 Corint. 3. v. deliuener shall come out of Sion, the Redemer and Mefias* shall open the eyes of their vnderstanding, and take away from them the veale of Moses, and *shal turne away vngodlinesse from Iacob.* i. shall forgiue, pardon, and iustifie by faith the posterity of Iacob.

Ver. 27

*This is my couenant to them.* i. this shalbe my couenant, I will receiue them againe into my couenant, from which before through vnbeleife they had fallen, *when I shall take away their sinnes.* i. I shall pardon them all their sinnes for Christ his sake, and adopt them to be my sonnes, and so they shall testifie their thankefulnesse to the Sonne of God, by confession of his name and by true Godlinesse.

Verse 25.

*Q.* When is likely to be the time of the Iewes conuersion, before ſacking & burning of Rome or afterward?

*A.* In all probability it is like to follow the burning and destruction of Rome, for then the ſtumbling blocks of the Papists offer them, by their imagery, inuocation of Saints, Latine ſeruice, and abominable and moſt ſenſelesſe transuſtantiation, shalbe remoued & taken away.

Secondly (as it appeareth in the 18. and 20. cap. of *Ioahs* Apocalips,) there shalbe ſome reasonable diſtance of time betweene the burning of Rome and the end of the worlde, in which it is moſt conſonant to truth that the Iewes shalbe caſted, for their conuersion in the laſt generall ſigne & fore-runner of Chrifts ſecond coming ſo far forth as the scripture reuealeth vnto vs.

*2. Q.* Whether ſhall the Iewes recover the holy land againe or not, and be all conuerterd and dwell their; ſeeing that it is ſaid their deliuener ſhall come out of Sion; or muſt wee thinke rather they ſhalbe conuerterd in the countries

Counties in which they dwell, and into which they are dispersed or shall then be found inhabiting?

*Ans.* They are likely never to recover it, for they haue no such promise, neither haue they any possiblity of meanes to compasse it. Secondly Christes comming vnto them shall not be *visible but spirituall*, not from the Earthly *Sion*, which long sithence hath bene made desolate, but from his spirituall *Sion* of his Catholike Church.

Lastly it is most probable and likely that they shal bee conuerted in those counties into which they are dispersed, and in which they haue their residence.

For first we haue some small beginnings (here & there) of it. Secondly they shall better and sooner by by their *zeale and example renaine* the faith of *Gentiles* beeinge mixed and conuerstant with them, and liuing amongst them there, then if they should dwel and be contained all in one country.

What is meant by the fulnesse of the *Gentiles*? What Ver. 25. that the whole world shall at one time euer bee inlightened and conuerted, or that onely those countries, that formerly either had not the *Gospell* at all, or (at least) in very small measure *shali be called*?

*Ans.* It cannot be vnderstood of an vniversall inlightning of the whole world at the time of the Iewes conuersion: For in the Apostles times the *Gospell* was generally preached vnto all the knowne and inhabited nations of the world, Colof. 1. 23. A& 1. 8. Colof. 1. 6. Rom. 10. 18.

But that the *Gospell* should now the second time bee divulged and published ouer the whole world, wee haue neither reason, Scripture, nor commission for it. For first Apostolicall callings and gifts (which are necessary for so great a worke) are many hundred yeares sithence ceased. Secondly at Christes comming there shall bee almost no *faith* that is found Doctrine and zeale left vpon the earth, and yet Christes comming will follow soone after the calling of the Iewes. Thirdly it may be, that the *Gospell* may bee reuiued in many kingdomes Luk. 18. v. 8.

and countries where it was planted long before, and especially in and nearer the places wherein the Iewes haue and shall haue there residence and habitation at there generall calling, but it shal not be generall, much lesse vniuersall. They therefore that looke for an vniuersall preaching, many sooner behold Christ comming in the clouds, then haue their expectation satisfied.

*Que.* Is the fulnesse of the Gentiles yet come in?

*Ans.* Albeit diuers thinke so, and especially because they see no conuersion of any other countries of late times, nor any certaine probability of it: yet it is much to be hoped for, and not without rashnesse to be presumed, that the Gospell remaineth in his season to be preached to America, seeing that it is the greatest part of the world, and neuer in times past had nor heard of it, and seeing that the very Iesuits that are sent thither make (perhaps) some enterance and passage, for more sincere preaching and doctrine to be published and spread there, by such sund protestants, whether English, Dutch or others, that vse to trauell thither and backe againe with most prosperous nauigations. Likewise it is to be thought that the Gospell shalbe preached to the East Iodies (if they neuer heard of it before,) or else at least reuived as it bath beene in diuers other countries and kingdomes sucessiuely. For (albeit) some of the auncient haue both reported & recorded that S. Thomas and S. Bartholomew the Apostles preached there; yet nomonument, signes and remembrances of it are now there extant or remayning.

*What is ment by all Israel.*

Whether the whole body of y Iewes (as many take it) or y Catholick Church to be gathered of Iewes & Gentiles

*Ans.* Specielly and properly here is ment the whole body of the Iewes in generall, and of whom the Apostle directly speaketh, but not every seuerall and singular person of them.

Secondly it is opposed to a remnant or part, therefore it must needs signifie the greatest number or a very great multitude.

*Ques.* The delinver shall come to Sion (as in the Hebrew context) or The delinver shall come out of Sion or from Sion, as Paul applieth it) how can or may these two scriptures be reconciled?

*Ans.* We must distinguish of the times vnto which the Prophet *Isaiah* and the Apostle *Paul* had respect, and so we shall more easily cleare the difference: *Isaiah* pointeth <sup>Tuncius in Paral-</sup> *telis.* at the very moment of the time that was then to come, but *Paul* passing from Christ his comming vnto other things that follow it, saith, *be shall come from Sion*. i. out of his Church for the good<sup>a</sup> and comfort of it. So that *Paul* doth not take vpon him the office of an interpreter, but applieth it to his time, and who can dislike or gainsay it?

*Ques.* Shall this comming be corporall or spirituall.

*Ans.* It cannot now be corporall, for the heauens must containe him vntill the daies of iudgment, *ergo* it must needs be spirituall, by the Preaching of the Gospell. <sup>Act. 3.21.</sup>

*Obi.* But saluation came not to the Iewes at the first comming of Christ therefore he must needs come to conuer them at his second comming, visibly?

*Ans.* Saluation came by his first comming, but not altogether at one time and in one age, but in diuers successions of times and ages, for he must saue his people to the worlds end.

*I would not have you ignorant of this mystery.*

Mystery here importeth a thing vnyknowne vnto men or not sufficiently vnderstood of them.

The Doctine then is this, that flesh and bloud cannot understand Gods counsailes (as appeareth in the Iewes that thought that because they were borne of Abrahams seede, therefore the blessing and benefits of the Meffias did belong to them alone) neither can Carnall wisdome or mens naturall concept, know and vnderstand God <sup>Doct.</sup> <sup>Math.16.17.</sup> <sup>Meth.11.25.</sup> and heauenly things. *1. Cor. 2.14.*

The reason hereof is because the knowledge and apprehension hereof is supernaturall, and proceedeth onely from the illumination of the holy spirit which is often called

called by Saint Paul the Reuelation of the misterie.

*Rom: 16. 25. Ephes. 3 V. 3.9.*

*Vse. 1. The vse hereof is first to teach vs (if we would finde out and know diuine misteries) to deny our selues and our owne naturall wisdome , and submit and subiect our selues and senses to bee taught and instructed by the word and spirit of God , for God hideth the knowledge of his secrets from the wise and prudent of the world, and reuealeth them to Babes, and so it is his good pleasure. Math: 11. 25.*

*Use. 2. Wee must vse all holy meanes , as diligent search , attention , comparing place with place , consulting the Originall , conference with our Pastors and godly brethren , hearing and reading , earnest and continual prayer. For then if the matter directly concerne our saluation , God will reueale it vnto vs, or if it be not so necessary, if God reueale it not , wee must bee content , and reverence that wee know not , and rest vntill GOD giue farther knowledge and vnderstanding.*

*That you should not be wise in your  
owne conceipt.*

2. Doct.

The cause of stubbornesse and obstinacie which breedeth and begetteth absurd and rebellious opinions in vs , is, that men will bee wise of them-selues , and will not seeke to vnderstand and know heavenly misteries by diligent search and examination of the Scriptures, and by reuelation of Gods spirit , which is the onely meane to vnderstand them , but they either wholly neglect them , or else measure them by their sene and imagination which is shallow and will deceiue them.

*Isai. 5. 21. Cor. 2. 14.*

The reason hereof is because they want GODS spirit and humilitie to guide and direct them , without which all other meanes are vaine and without force.

*Vse. 3. The first vse hereof serueth to condemne the badnes and madnes of many not only Papists, but others*

*John. 3. 4.*

*Pfal. 25. 9.*

in many countries, who because they wil not be thought to erre, will stiffly maintaine grosse, false and absurd opinions, as wee haue many Lutherans, Schismatikes; Sectaries, temporising flatterers for instances.

*2. V. 10.* Let vs not measure this misterie of the Iewes conuersion by sence and reason, but by *faith*, and seeing it is a misterie yet that it is ( in respect of the forme and manner of their conuerstion ) not common or ordinary; let vs not bee curious to diue and discend farther into particulars then Gods word, or ( at least ) very probable arguments, not contrayting the same wil warrant, but rest in expectation vntill the time come, and in the *interim* helpe them by our praiers, and further them by our zealous and holy example.

*Obstinacie is partly come to Israell, that is,*

*it is not yniuersall nor perpetuall:  
and so all Israell shall be fained.*

**S**eeing that the Iewes are not altogether rejected, but that there is alw aies a remnant remayning, as appeareth by the first member, *and the experience of all ages iustifieth*: & especially seeing *þ al Israell*, i. the greatest part and number of that nation, are to be called and conuerted, we must not rashly either contemne, much lesse condemne the Iewes, nor expell them out of our Doctr. Coastes and countries, but hope well of them, pray for them, and labour to win them by our holy zeale and Christian example.

The first reason hereof is, there are some of them called and conuerted in all ages, which are a *preludium* and fore-runner of the conuerstion of the rest.

Secondly they are the faithfull keepers and preseruers of the old Testament. *Rom. 9. 4. Rom. 3. V. 2.*

Thirdly they in respect of the time past: *Viz.* since Christ his ascention vntill this day, doe ( in a sort ) confirme the Christian faith, seeing that the judgement of God is come vpon many of them to the full, & that they suffer those things which the Prophets threatned to the enemies of the Messias.

Fourthly, amonkest vs Christians scatce one of a hundred answereth his holy profession, and therefore we haue little reason to insult over the Iewes, that are so faulty our selues.

Lastly, the great plenty and exceeding number of them: for in Asia, and Affrica (to omit diuers places of Europe) there are infinite numbers of them, who when they shalbe conuerted, shall both in respect of them-selues and vs Gentiles be the reuiuing and the resurrection of the world, must keepe vs from rash censuring of them.

*Vse.* Christian Princes and Potentates, must take order that the Iewes amonkest them, may by degrates bee taught true religion, yea they shold force them to heare the Gospell, and not leauue the miserable soules in perpetuall darknesse, that they euery day grow worse, and more wilfull in their errore.

Secondly they must by seuerity of lawes and punishment curbe and moderate their vnmeasurable vsuries, whereby they much damnifie and impouerish Christian men.

*Vse 2.* Let the people amonkest whom these Iewes liue and dwell, beware least by their pride and cruelty they doe not hinder their conuersion, for were it not for this, doubtlesly in many places many more Iewes then now are, would be moued and drawne to embrase the Gospell.

*As it is written.*

*Dott.*  
*Isay 9.ve.6. & 7.*

All the great and memorable works of God, such as is the incarnation of Christ, his life, Doctrine, miracles, death, the reiection of the Iewes, the calling of the Gentiles, the rising, reuealing and fall of Antichrist, the generall persecution and state of the last times, the resurrection of the body, the last iudgment, are fore-told of God in holy scripture. *Ezek. 11.37. Rom. 9. Rom. 15.4. Job. 20.31. Apoc. 9. and 17.18.*

The

The reason hereof is, because they are very necessary for the confirmation of our faith, & direction of our liues, and therfore God would not haue vs in any wise ignorant of them, much lesse to doubt of the truth of them.

Secondly, God would hereby shew and declare the sufficiency of the scriptures, and so (consequently) warne and lesson vs that we giue no credit to bee ruled by any fained reuelation or humaine traditions in matter of saluation, but only consult and search the scriptures, which containe a plaine, perfect and all sufficient doctrine, both for faith, manners and for sauing of our soules.

*Vse 1.* The first vse is to condemne, partly, the supine and merueilous negligence, and extreme flouthfulnesse of them that know not such necessary and fundamentall points, and principall conclusions so euidently and so oftentimes spoken of, and vrged in the sacred scriptures, or the vnxexcusable vnbeleife and Atheisme of those that will not beleue such plaine places and proofes of Gods word, but say or (at least) thinke that the scriptures are vntreue, the fables or the politicke inuentions of men to keepe and retaine men in some feare and awe. These are the Matchiuillians (matchlesse in euil) of our times.

*Vse 2.* We must never stagger at, or doubt of them, neither at any time cal the certainty and accomplishment thereof in question, but rest in them, and repaire, strengthen and quicken our faith by them, so to this end were *2 Tim. 3:16.* *Ioh. 20:31.*

Ministers and preachers must learne hence, not to broach and vtter their owne conceits, or the inuentions of men, but to speake and preach the holly and wholesome word of God only. *Luk. 4:11. 20. Isa. 8:20. Mat. 26:22.* *1cr. 22:23.*

Reasons hereof are, first God so requireth and commandeth. *Iob. 4. Isa. 8:20. Ier. 2.*

Secondly the word of God is for all and in all points that concernes faith and good life, of and in it selfe perfectly sufficient. *2 Tim. 3:16. and 17.* so that it neither admitteth addition nor detraction.

Thirdly,

Luk. 14. 27.  
Act. 26. 22.

2.Cor. 2. 16.

Luke. 8. 18.

1.Theff. 5. 21.

Doctt.

Titus. 3. v. 3.

Thirdly, we haue for our light and direction the continuall practise of all the Prophets and men of God in the olde Testament: and of Christ, the Apostles and Euan-gelists in the new.

Fourthly, the often and vnsauorie and vnfruifull blending and addition of humaine vanities, doth but darken and diminish the power, puritie and efficacie of Gods word.

*Vse 1.* Hereby are condemned first the Papists, that will not admittē and allow the Scripture to bee the sole and all sufficient rule and touch-stone of Doctrine and faih, but adde and equall to it their decretalls, traditions &c.

Secondly, the hearers must take heed how and what they heare, they must try the spirits and doctrines by the touch-stone of Gods word & spirit, and then retaine the good, and if ought be dissonant from the sacred scripture they must refuse and reiect it.

*The Deliuerer shall come out of  
Sion: Christ the Redeemer.*

Seeing that the Iewes, and so all we Gentiles haue need off and haue giuen vnto vs of God, not onely for our temporall, but especially for our eternall deliuerance and saluation, a *Deliuerer* and a *Redeemer*, we see what wretched and miserable sinners we are by nature, childe-ren of wrath, lost sheepe. *Math. 15. 24.* Vassals, captiues and slaues vnder sinne and Sathan. *Luke 4. V. 18.* Lying and liuing in the shadow and point of death. *Ephes. 2. 2.* and for fears of the second or eternall death, al our life subiect to bondage. *Hebr. 2. 15.*

The reason hereof is, for that all men without this *Deliuerer* and *Redeemer* ( to omit their temporall misfites and smalladies) are in farre worser estate then any brute beast or vgly toad, or any other vilde creature, for when it dieth, his life and woe endeth together with it: but the death of man without a *Redeemer*, and without faih in him, is but the beginning of vncessant and guer-lasting terror and torment.

*Vse.*

*Vse.* Let vs labour to feele and finde our selues to bee thus wretched and miserable , and acknowledge that without Christ his suffering and obedience we euerlastingly perish,we must from a touched heart acknowledge Daniel 9.6  
that shame and confusion belongeth vnto vs,that of sin- 1 Tim. i.v. 15  
ners we are the greatest, and therfore wee must intreate the Lord to be merciful vnto vs,& to receiue vs into his grace and fauour . And therefore it standeth vs in hand carefully to labour and endeavour that Sathan doe not fore-stall , bewitch and possesse our hearts with his deceites and illusions , and so take all sense of our miseries Isay 55.v.2  
from vs wherein they must needes pine and perish that seeke any other by-waies or shifting euasions.

*Use 2.* Wee must in time seeke vnto Christ onely for helpe, for pardon of sinnes and for saluation, he hath eternall life in himselfe, and is author of eternall saluation, to all that obey him, and for our better direction herein, we must craue and desire the instructions, aduise and assistance, not only of our pastors and ministers, but also of our Christian and beloued friends and acquaintance. Cant. 3.v.1.2

*And shall turne away ( defections ) and vngodli-*

It is the proper office of Christ Jesus to reconcile the revolting Jewes, and by consequence all the elect in the world to God his Father. *I Joh. 2.1.* and *2. Rm. 5.8.9.*

**10. Job. i. 29, 13. 4. 12.** The forme and maner is by his death and passion to make payment and satisfaction to Gods iustice for their sinnes. **1. Job. i. 7. 1. Pet. i. 18.** **Rom. 4. v. 25**

Secondly by not imputing sinne vnto his elect, and by *1sa.32.1*  
imputing his owne righteousnesse vnto them, *2.Cor.5. Phil.3.9*  
*ver.21.* Thirdly by abating and weaknynge the multi-  
tude and might of sin in them by the power of his word  
and efficacy of his spirite. *Rom.6.ver.3 4.5.6.*

Lastly by quite abolishing and removing them at the  
hour of death and at the day of judgment. *Apoc. x. 4. x. 3.*  
*Hebr. 9. ver. 28. Alt. 7. 19.*

The reason hereof as he is the blessed seed in whom all nations are blessed; & he is the roote and foundation on Gen.22, ver.18

2 Cor. i. v. 20

which all Gods promises depend, and in whom they are,  
yea, and Amen. Finally God hath sanctified, sent and sealed him alone to be Sauour & Mediator of the world.

Ioh. 5, 88.

Apoc. 19, v. 14

Heb. v. 4

Vſe 1. Therefore we must seeke for saluation in none els but in Christ & in his only merits, righteousness & sufferings, for he alone trod downe the wine-presse of Gods wrath, and by his death and obedience made satisfaction to his diuine iustice.

*And this is my covenant to them.*

Doctr.

Pſal. 89, v. 33.

34

Gods couenant with his people is certaine, sure, perpetual and alwaies kept on Gods part, Act. 3, 15. It is the foundation of saluation. The reason hereof is, because it is ratified and confirmed by Christ his death (as no humaine couenant can be, for they only last whiles y parties liue, ) Secondly it is (in time) sealed in the hearts of Gods children by faith, Ephes. 1. 13. as also renewed and confirmed by the sacraments both in the old and new testament. 1. Cor. 11. 24. et 21.

Vſe 1. It teacheth vs first, not to despise the poore Iewes vnto whom this couenant was first made, and in some, of whom it is alwaies verified and accomplished.

Vſe 2. We must by faith apply vnto our selues Christ & al-his sauing benefits, that the couenant & testament may be firme and good in vs & vnto vs, for without application there is no benefit and comfort felt and enioyed of meate, drinke, apparell, phisick, weapon, so much lesse of Gods promises.

*When I shall take away their finnes.*

Dott.

Exod. 34, 7

Ils. 45, 35

It is proper to God alone to forgiue and take away sin (as here in this place God taketh from the Iewes security and vnbeleife.) Matb. 6. Mark. 2. 7. 2. Sam. 12. 10.

Math. 6, v. 14  
et 15

The reasons hereof are first, for that sinne is committed only against the maiestie & law of God, and as for the offence or sin committed against any man or creature, it is no more in it selfe but an iniury wrong, or trespassse.

Let herevnto be added that the breach of mans commandment is no sin, vnlesse it do withal imply & include y transgression of Gods commandment, that commandeth obedience therenvnto in all things where it doth not contradict.

contradict his law. Secondly God taketh away not onely the punishment, (as men in outward punishments partly can do) but also remoueth ſy gilt & corruption of nature which none els can do. *Pſ. 51. ver. 2. and 7.* Thirdly, Gods power and authority is moft absolute and altogether independent, & therfore he cannot be hindered or preuented by any other, from granting and giuing pardon vnto his children, as the lame creple in *Johns Gospell* was for 38.yeares.

*Vſe 1.* Seeing that the Lord hath made a promise of forgiuenesse of finns to the Lewes, and to reconcile them by the couenant of grace, we must not despaire of their conuerſion, much leſſe vex and reuile them, leaſt God when he receiueth them againe into fauor, hee deseruedly excludē and caſt out vs, for our contempt & vnthankfulnes.

*Vſe 2.* Hereby alſo are checked and confuted al ſuperstitious persons, Idolatres, Hypocrites, proud persons, Pharisies and Papifts, who ſeeke for righteouſnes of a ſinner before God, and for pardon and remiſſion of finnes not from Gods mercy alone in Christ, but from humaine ſatiſfactiones, indulgenceſ, purgatory and praiers for the dead, and humaine meriſts.

*Vſe 3.* Seeing that God alone doth take away finne, & that from them that ſeeke & ſue for it, we muſt uſe al the means to obtaine it, and namely, humbly confeffe our finns vnto God, and cry vnto Heauen for pardon. For herein ſy ſaying is chiefly verified, *ſpare to ſpeak, ſpare to ſpede.*

#### Their finnes.

The glory of our redempſion by Christ, and of the teſtament of God, and the peculiare prerogatiue of the Catholike Church chiefely consisteth in the forgiuenesse of all our finnes, and when they are not imputed vnto vs, and the punishments of them, is remoued. *Math. 1. 21 Rom. 4. 7 Lnk. 1. 77. Alt. 3. 19. Pſa. 103. ver. 3. and 12.*

*1. Re.* For it belongeth onely vnto the beleeuers and repentant. *John 3. 16. Alt. 3. 19.* but all vnbeleeuers and vnenpitent persons are excepted, for they albeit hee beares long with them ( herein delaying their punishment,) yet God pardoneth not them, but they re-

Ioh.3,v.21 &amp;

24

ceive the end of it, damnation. The reason hereof is, because without forgiuenes of sins, we are more miserable then all creatures, for when wee end this miserable life, then we beginne that intolerable torment that shall never haue end nor ease.

Secondly of all burthens it is most heauy and most presseth downe the conscience, as *Daniel* by experiance felt: for he pronounceth him blessed, that is eased of the burthen of his sin. Thirdly it is a principal article of faith, and a speciall prerogatiue of the Chirch, who beleueuth the forgiuenesse of her sinnes and is eased thereof.

Fourthly, it is the cause ( onely ) of our righteousness before God, and the gate of euerlasting happiness, and therefore they are onely blessed that rely vpon Gods free mercy for the pardon of their sinnes.

*Vse* 1. Ministers must learne hence in their sermons not to propound and offer remission of sinnes to all men indifferently, & without condition (as the Papists do, who absolute whore-mongers, murderers, drunkards, traytors, blasphemers whom God doth not absolute,) but only to those that beleue and truly repent.

*Vse* 2. They hénce are knowne to erre & to be deceiued who thinke that remission of sins, is but the beginning of righteousness and happiness, wheras, seeing that in fy faithfull & deere seruants of God there are so many faults, defects and errors, it sufficeth not once to haue entered the way of blessednes, vnlesse the same grace do follow vs, vnto the tearme and end of our life.

*Vse* 3. Here are condemned fy heathen Philosophers, who being ignorant of true blessednes & the means to attaine vnto it, sought it in honors, pleasures, speculation, authority, morall actions, and not in Christ by faith, of whom they were altogether ignorant. Secondly Iewes, who albeit ( in some sort ) they apprehended and vnderstood true blessednes yet they sought to be partakers of it, by their owne works, & by the ceremonies of the law, and not by forgiuenesse of sins through Christ only, and hence they stumbled at the stumbling stone.

Rom.9,v.31  
and 32

Last

Lastly Papists who wil be saued by their own works and satisfactions and be hereby iustified before God.

*Vse.* Seeing that the remission of sinnes is so excellent and singular a priuiledge of the Church, wee must ( if neede bee ) purchase this treasure and this pearle with the losse of all that wee haue, and having once obtained it, we must alwaies and from our hearts giue God thanks for it.

Math. 13. v.  
44. 45.

*Vse.* Lastly desiring to be assured of the pardon of our sins, we must not willingly and wittingly sin against the light of our conscience and offend y<sup>e</sup> diuine Maiesty, but hate, leaue & forsake them, otherwile sin vnrepented off, is neuer forgiuen. John 8. 21. 24. Luke 13. V. 3. 5.

*As concerning the Gospell they are enemies for your sake, but as touching the election, they are beloved for the Ver. 28.  
Fathers sakes.*

*For the gifts and calling of God are without repentance.*

*Sense.* As concerning the Gospell i. so farre forth as they resist and persecute it, they are enemies.

i. Hatefull to God, they are enemies vnto God, and he vnto them, for your sake i. you by occasion hereof, may be receiued into their roome, and because they hate, distast and persecute you for the profession of the Gospell. But as touching the election i. in regard that very many in this nation are chosen for eternall life, they are beloved. i. deare vnto God; for the fathers sake i. for by reason of y<sup>e</sup> promise made to the holy Fathers, Abraham, Isaack and Iacob.

*For the gifts of God i. his free promises which of his grace he doth promise, offer and bestow vpon men: and calling of God i. that whereby he already hath and yet doth call some of the Iewes, to the knowledge of Christ; & wherby he doth determine in his due time to cal y<sup>e</sup> rest: are without repentance i. they are irreuocable, constant, & such as he cannot repēt off, for his decree is vnhāgeable.*

Ver. 29.

*Questions.*

{ Enemies for your sake. ?  
{ Beloved for the fathers sake. ?

O 3

Ques.

1. *Ques.* Can one and the same person be an enemy and a friend vnto God, beloved and hated of him, at one & the same time, especially seeing that the affirmation hereof seemeth to imply a flatte contradiction?

*Answ.* Yes, thus Paul before his conuersion, was a friend of God in regard of his election, albeit an enemy before; and thus our Sauiour Christ, is said to giue his life for his friends. *John. 15. 13.* But in *Rom. 5. 10.* Christ is said to reconcile vs vnto his Father by his death, whiles we were yet sinners, & when we were enemies: as that all the Elect are by nature children of wrath, and enemies vnto God, but they are also friends and beloved euen before their calling and sanctification, because by the grace and mercy of God, they are from all eternitie chosen and beloved in Christ, *Rom. 9. 11. 13.* and because God will & doth in time call them to faith, knowledge and obedience.

Secondly, we, for the clearing of the Text answer, that the Iewes in Pauls time, and sithence were and are enemies vnto God, in regarde that the greatest multitude of them were reprobates & so cast off, but yet both then and euer since, they are beloved of God, so many of them, as are elected, which albeit they then and hitherto haue bin but few, yet at their generall calling, it will appeare that they are very many.

*Beloved for the Fathers sake.*

*Ques.* If any one be loued ( as here we haue a particular instance ) for his Fathers sake, then a man may bee called and conuerted by reason of and for his fathers merits? and so euery man shall not liue by his owne faith?

*John. 3. v. 13.*

*Answ.* The argument followeth not. For first, faith and regeneration commeth not by naturall succession, but proceedeth altogether from grace. Secondly the children of the faithfull, are not for their parents faith, accepted to eternall life, but they must beleue them-selues, *and liue and bee saued by their owne faith.*

*Ezek. 18. 20.*

Lastly, in that the Iewes are beloved for their Fathers sake ( as Salomon was neuer wholly deprived of Gods spirit and fauour for Daniels sake ) it proceedeth not from

*3. Sam. 7. 14.  
25.*

from their workes or persons, but onely from Gods gratiouse and euerlasting couenant, the fountaine and roote of it. The summe of the couenant is, that God will be : heir *Ierom. 31. 33* *God and the God of their seede*, and therefore there must be some to whom the couenant must bee made good and fulfilled, and these are loued for the couenant sake.

*The gifts and calling of God are without  
repentance.*

*Ques.* Touching the graces of God if they bee neuer taken away, why doth God so often deprive men of them, that formerly had them?

*Ans.* First, they are common and temporall gifts, either *Deut. 20. 27.* of nature, policie, or else of illumination and outward profession onely, that are common to Gods children with *Isa. 3. 1. 2. 3* *Deut. 32. 21* reprobates, these God doth strip and deprive men of many times for their vnthankfulnesse, and to discouer their vnfoundnesse and hypocrisie.

Secondly, because men (who are comonly Reprobates) *Math. 13. 15.* always neglect, contemne, and abuse them, & thus they *25. 11. 22.* quench and put out the holy spirit, and what light soever was offered vnto them, and whatsoever knowledge and grace of God was bestowed vpon them, it dyeth in them by little and little: for God in his iustice taketh his talent from them, as hee did from *Saul* and *Iudas*. But for those peculiar endowments of Gods elect which are linked and chained vnseperably together, such as are *predestination, vocation, iustification, and glorification*, these *Rom. 8. 30.* are giuen to the Godly *in fee simple*, and are neuer taken away from them.

*The calling of God without Repentance.*

*Ques.* Why then did God repent that he created man, and that hee made *Saul* King, and why doth hee many times reuoke his promise and his threarnings?

*Ans.* This is spoken figuratiuely and vnproperly, for the change is not in his Gods will and decree, but onely in the things or euent, and that as the conditions in men implied and vnderstood, are changeable.

Secondly, by this kind of speech God would shew how haynous

hainous and horrible were mans finnes, and naturall corruption, proceeding partly from his rebellious will , and partly from the Diuell.

Thirdly, God declareth that he , in respect of the outward worke and act, will doe that which men when they repent, vse to doe , namely destroy his worke : Thus hee drowned the whole world in *Noah* his time, and in fight caused *Sau*/ to be slaine.

*Gen. 6. 6.7.8.* Lastly, God hath purposed and ordained at once, by *Ier. 18. v.7.8.* his stedfast decree, that he will so often ratifie this change *9.10.* of the effects of his anger and mercies, as often as any iust cause commeth betwenee, *Ezek. 24. 25. Matb. 18. 35.* *Rom. 2. 6.* which inter-current cause if it be euill, God decreed the permission and ordering of it onely, but if it be good, God decreed to worke it, and doth in time bring it into act and effect.

*As concerning the Goffell they are enemies.*

*Luk. 19.27.* *Apoc. 11.7.* *& 10.* *Doctr.* Seing that the Iewes oppugning the preaching of the Gospell, and refusing to admit of ir, are said to bee enemies vnto God, we draw this generall *Theoremme, viz.* that all men , during the time that they receiuie not the word of God , but resist and with-stand the course and preaching of it , are Gods enemies and hated of them, *Apoc. 12.v.4. & 17. 1. Thes. 2.15.16. 2. Tim. 4.15.*

*Reas.* The reason hereof is, because the Preaching and ministry of the word is *Christs golden Scepter* , vnder which all his subiects must be ranged, and his easie yoake that all his people must beare, *Math. 11.v.29.30.*

*1. Use.* This serueth to condemne Iewes , Turkes, Papists, false brethren, and all vnderminers and persecutors of the Church, who, howsoeuer they flatter themselues in their finnes, errors and Idolatry, and thinke they do God seruice, yet in very truth,they are nothing else then Gods flatte enemies , and they that refuse to be sworne to, and acknowledge his supremacy ouer their soules and bodies.

*2. Use.* Secondly we must take heed,that wee make no leagues of amitie, or of vnnecessary traffique,with them, least(in fine)by our auer-much sociablenes & familiarity with

with them we leare their workes and pollute our selues  
with their sinnes, and abominationes. *2 Cor. 6. 16.* *Pla. 106. 35*

They are nothing but pitch, poyson and contagious  
leapers, by whose familiarity we may soone bee defiled  
and infected.

*Vse 3.* We must not by our dissimulation, hypocrisie &  
ill life harden and confirme them in their sins & heresies,  
but (to the vttermost extent and straine of our ability)  
endeuer both by life and doctrine, to gaine & win them.

*Vse 4.* We must remember how God hath for these ma-  
ny hundred years punished their contempt & contumacy  
both with spiritual & bodily punishment & captiuitie,  
and forasmuch as we profess our selues to be Christ's  
subiects and seruants, to suffer no euil lusts and concipi-  
scences to rule and raigne in vs, but to permit Christ by  
his word and his spirit to guide & gouern vs, otherwise  
we shalbe bruised with an Iron rod, slaine before Christ  
his face, and shall never enter into his rest, the heauenly  
Canaan and the heauenly Ierusalem. *Pf. 2. v. 9. Lu. 19. 27.*

*Hb. 3. v. 18. &c. 19.* *But they are beloved for the Father's sake.*

God in his elect doth not consider what they deserue,  
nor alwaies respect the according to their present vnbe-  
liefe, but regardeth what he hath promised to *Abraham*  
and his seed, and therefore he wil not change his purpose,  
but in time vouchsafeth them his fauor, albeit for the pre-  
sent (by reason of their vnbeleife, and impenitency) hee  
frowne vpon them and seeme to disfauor and renounce  
them. The reason hereof is first, because God is good  
& ful of goodnes, mercy and truth, vpon the communica-  
tion of which, he (vpon mens conuersion) expecteth and  
requireth all the praise, honor & glory to be yeelded and  
ascribed vnto him only. Secondly God by shewing mer-  
cy to f degenerate Iewes, wil at length get him far greater  
glory and renown of his mercy & power then before.

*Vse 1.* Let vs not our selues dispaire of Gods mercy by  
reason of our former & present errors and enormities, (be  
they never so many & mighty,) for our saluation depend-

eth not vpon our owne workes and deserts, but onely vpon Gods vnchangeable decree, but let vs truely and vnsainedly repente of them & forsake them, and then vndoubtedly we shall liue and die in the loue and fauour of God.

**2. Vse.** Let vs not despise the Iewes, nor doubt of their conuersio and saluation, but in respect of Gods couenant, wish well vnto them, pray for them, and further their saluation.

**3. Vse.** If God loue the Iewes for their Fathers sake and for his couenant made with them, and not for any thinge wherein they could pleasure or profit him, we must herein follow and imitate the Lords example, and not loue true Christians in by respects, namely because they be our kindred onely, or because we reape some commodity by them, or that they serue our turne, but in the spirit and for the truth sake onely, for this is right loue and that which God requireth, commendeth and rewardeth.

*The calling and gifts of God are without  
repentance.*

From the perpetuity and constancy of Gods calling and his sauing giftes and promises in his elect, I gather that none of Gods elect can wholly or finally fall or possibly be damned. *Rom. 8. 1. 2. Tim. 2. 19.*

For first God is without change and alteration in his nature, decree, couenant, promises, and never wholly renouketh and abolishith his worke in them.

Secondly his mercies towards them faile not, but alwaies steeame forth to their continuall comfort; for God is truth and will alwaies performe his promises.

Lastly, God is almighty and cannot be hindred (much lesse ouer ruled by any creature) neither can any disanull that which God hath ratified, or condemne those whom he will satie. *Rom. 8. 33. 34.*

This doctrine checketh the corrupt and presumptuous opinion of the Papists, that teach constancy and saluation to reside in our owne power and potency, wheras it consisteth wholy in the couenant and promises of God.

**3. Vse.** The second vse is, for comfort, and that is if we once

**1. Pet. 3. 8.  
2. John 1.  
Rom. 12. 9**

**Doltr.**

**Ioh. 5. 24.  
Lam. 3. 23.**

once perceiue and find in our selues some pawnes and Phil.1.6.  
 Printes of Gods loue and fauour , we may and must af-  
 sure our selues, of the perpetuity of it, without doubtinge,  
 for God is constant in his giftes and neuer retracteth  
 them though men doe often ) and hauing begun a good  
 worke, he wil finish and perfect it , he is not like him that  
 in vs , beginneth to build a goodly house and cannot fi-  
 nish it , but he will make every one of his Saints an holy  
 and perfect temple in the Lord Eph. 2.21.

Luk.14.29.30

3. Use. Seeing that God is no changeling vnto vs, but  
 his bountie alwaies continueth, and his promises are in  
 their time duly accomplished , let vs first learne hence  
 to cleave fast vnto him , and sincerely and incessantly  
 to serue and feare him all the daies of our life. Second-  
 ly let vs ( in our words,deeds , couenants and promises)  
 not deale hollowly and deceiptfully with men , but  
 truly,justly and simply , for he that halteth with men , is  
 no better then an Hipocrite before God, and his religion  
 is onely formall and fruitelesse. Psa.15.2.

30. Verf. *For euene as ye in times haue not beleued God yet  
 haue now obtained mercy through their unbelooke.*

31. Verf. *Euen so now haue they not beleened, that by your  
 mercy they may also obtaine mercy.*

32. Verf. *For G O D hath shut up all in unbelooke that bee  
 might haue mercy on all.*

*Sense :* For euene as yee in times past. i.before Christ his  
 incarnation, haue not beleued in. i.obeied the wordof God  
 and his commandements nor acknowledged Christ Iesus  
 for the sonne of G O D and your redeemer , yet haue now  
 obtained mercy,i. God hath called you effectually , and  
 endewed you with the true and lauing knowledge of  
 God and his Gospell,through their unbelooke. i.by the oc-  
 casion that the Iewes would not receaue the Gospell, nor  
 the Messias offered vnto them , but refuse both the one  
 and the other.

*Euen so now tb.y. i. the Iewes haue not, beleeuued viz.the  
 Gospel, that by your mercy. i. by the mercy of God offered  
 vnto you in your effectuall calling and in your siuere*

profession and intertaintment of the Gospell may be prouoked and inflamed by *an holy emulation* to follow and affect you.

*They may also obtaine mercie.*

That is through Gods mercie, may be partakers of faith, remission of sins and saluation, that so it may bee apparent both to the Iewes and Gentiles that both are sauad by his mercy and grace onely. *For God hath stont vp i. tyed bound and imprisoned together: all i. all his elect both of Iewes and Gentiles, vnder vnbeliefe i. sinne, and hath kept them vnder his power and custody like a number and sort of malefactors shutte vp into one prison, and so conuincid them, that they can by no meanes escape & finde ease and int largement, that he might haue mercie i. haue an occasion to enlighten and saue, all i. all his chosen, whether Iewes or Gentiles, and so might actually and perfectly saue them by his mercie and fauor, and not for any metite or worth of theirs.*

*Ver. 30. Haue obtained mercie through their vnbeliefe.*

*Ques.* Can euill be cause of good, and one mans vnbeliefe be cause of an other mans beleevinge & conuersion?

*Ans.* No (to speake properly) for like cause, like effect, but it may be indirectly and by accident, as we see how that of euil manners are made good lawes. Now euill manners and enormities are no causes of enacting wholesome lawes, but onely occasions and accidental motives.

Secondly no sinne doth more kindle Gods indignation, and entage his maiestie against vs, then infidellitie, & therefore it can be fy working cause of no good, but God who by his omnipotent wisdome draweth light out of darkenesse, knoweth how to direct fy vnbeleefe of some, to be a meanes and way for mercy to be shewed vpon others. And thus when one Nation, Citty or Towne, refuseth the Gospell of Christ, and will not suffer them-selues to bee ranged vnder it, God taketh it from them and bestoweth (by occasion) vpon others that will bring forth more and better fruite in their season.

*God*

*God hath shut up all under unbelieve.*

Verse 32.

*Qn.* Is mans incredulitie and vnbelief to be assigned to God, or is he the cause, author, or worke of it?

*A.* No: God is not the efficient cause of it, but the accuser and condemner of it, he doth not infuse Infidelity, but finding men in it, doth leaue and forsake them, so that he is rather *deficiens quam efficiens causam.*

Secondly, God doth by the ministery of the lawe and by his iudgements, so conuince and attaint men of sinne, that they shall (or may) see and acknowledge, that there is no meane, merite, or cause to iustifie and saue them, but his mercy in Christ onely.

Thirdly, God would haue all men subiect to his iudgment, and that they laying aside and disclaiming all conceit of their owne merits and worthinesse, should expect saluation from him alone.

*All,* that is, *Iewes and Gentiles under unbelieve.*

*Qn.* Are all men by nature, both Iewes and Gentiles, equall in sinne and alike guiltie in Gods sight?

*Ansf.* Yes, there is no difference, for all haue sinned and are depryued of the glory of God. *Rom. 3.23.* There *Psal. 51 v. 5.* is none that ( naturally) doth good, no not one, and wee are all borne and conceiued in iniquitie.

Secondly, there is no merite, or desert, either in Iew or Gentile, why one should be preferred before an other: for they all are alike guilty of damnation, *Eph. 2.3.*

*Rom. 3. v. 23.*

*Qn.* If one man by nature be not better then another, how then do they differ?

*A.* In men meere naturall and vnconuerted, God, for the vpholding and preseruing of Common-wealths and humaine societies, bestoweth generall and restraining grace more vpon one then another.

Secondly, they doe or may differ in outward dignitie *Rom. 3. 1.21.* and priuiledges, as the Iewes much excelled the Gentiles; but otherwise the speciall grace and mercy of our God, maketh the maine difference betweene the Elect and the Reprobate.

For the one hath in time renuing and sauing grace communicated vnto him; but the other is vtterly denied it.

*That hee might haue mercy on all.*

*Ques.* Is there then no particular election, or is it only vniuersall?

Math. 22. 14.  
Rom. 9 22.

*Ansf.* Election is not of all, but of some, for hee that maketh choise of any thing, singlenth out some, and leaveth the rest.

Secondly, many be called, *but few are chosen.*

Thirdly, there bee vessels of wrath whom God hath prepared to destruction, as well as there be vessels of mercy, whom he hath prepared for glory.

Lastly, either all should bee saued, which the Scripture in many places reselleth, or else Gods predestination, which is a sure and certaine foundation should be shakenn and alterable.

*Might haue mercy on all.*

*Ques.* Will God sauе all (none excepted) or can it bee soundly gathered hence, that hee will sauē the greatest part of men in the world?

*Ansf.* No, for the greatest number is reiectēd; Christ's flocke is but *a little flocke, a remenant, an handfull, a tenth, a gleaning* in comparison of them that perish, and broad is the way that leadeth to destruction, and many goe that way, but narrow is the way that leadeth to life and few finde it. But the meaning of the Apostle here is, that God will haue mercy in some, of all rankes, states, orders and conditions, and that hee will haue it notified that all that are saued, are saued by his mercy onely.

*Ques.* If God will not shew speciall mercy on all men, but doth reserue it onely for the elect; why doth hee by preaching offer it to all men in many Countries and Kingdomes, and other particular Citties and places, and hereby allure and invite them to faith and repen-tance?

*Ansf.* The more to conuince them, and to leaue them without all excuse in the daye of the Lord, because they,

they doe not , nor will not admittē or receive it being offered. *John.9.39. and 41. Rom.2. verse 6. John. 15. verse 24.*

*Rom.9.*

Secondly, all cannot receiue it , because they are not vessels of mercy.

*As yee haue obteyned mercy,  
So now they ————— may obtaine mercy.*

From this sampling , and paralleling of both places Doctr. and members together this doctrine naturally ariseth. In the order of saluation the Iewes and Gentiles are like and equall, and by nature children of wrath, and enemies to God , but they by grace and mercy onely , and not any merit of their owne,are called, conuerted and sauad. *Ephe.2.v.3. 1.Pet.2.v.25.*

For first,God in sauing and conuerting all , is one and the same, without change and alteration , and the ministry of his law for conuincement and direction , and the Gospell for faith and conuersion is alwayes one and the same. Finally the spirit that is promised to both is one and the same, the doctrine of the old and new Testament one and the same, and so the Church one and the same. Secondly, Gods workes are semblable , and one serue for the illustration and demonstration of the other.

*Vse.* Let vs not despaire of the Iewes conuersion , or of the calling and saluation of any , but hope well of it, pray for it, and labour to further it , seeing that without Gods mercy and grace none is better then others, and that Gods mercy which hath beene vouchsafed vnto vs, may extend it selfe in good time vnto othets , yea vnto those that wee haue least hope of. *Titus 3.v.3.4. and that are last called and furthest off; Luke 13.v.30.*

*1.Cor.13.7.*

*V.31. So now they ————— by your mercy may  
obtaine mercy.*

Heere wee see a notable effect and end of good zeale in godly men , namely , that by the example and pres-  
ident thereof , others bee stured vpp to emulation  
and

and to follow them. For here we see that the calling of the Gentiles and their zeale and holy example are so far from preiudging or hindering the lewes saluation, that God shall take an occasion hence, to prouoke them to follow the Gentiles, and to imbrace the Gospell, so that they shal not perish, but at length be cōuerted & saued. How much zeale and good examples of godlinesse, kindnesse, liberalitie, courage and constancie, may prouoke and profit others, as by many other examples, so by these following it is most manifest and demonstrable in *Iosua* and the Elders of his time, who by their authoritie and example reteyned the people all their daies in Gods sincere seruice. *Iosua*, 24. 3.1.

*Ioh.4.V.29.*  
30.  
*Actis 18.8.*

In the woman of Samaria, who by her example and report induced and prouoked many of the Samaritans to heare and beleue in Christ. In *Crispus* the chiefe Ruler of the Synagogue, who by his faith, and by the sweet perfume of his familie, moued many of the Corinthians to *beare, beleue and receive* the Gospell.

*2. Corinth, 8.* Lastly, the Macedonians (albeit otherwise in affliction and extreame pouertrie) by their free and willing contribution and collection for the relief of other distressed Saints, prouoked the Corinthians to doe the like.

1. *Vſe.* Hereby lette vs learne and be admonished what should be the scope of our doctrine, life, and zeale, namely that it may bee a motiue and prouokement vnto others to resemble vs in good things, that are pleasing and acceptable in Gods sight. Let vs then breake-off and surcease from enuie, spites and all contempt, for hereby we rather kill them, then conuert them, and harden them then helpe them forward.

2. *Vſe.* Here is condemned the ill zeale and example of Papists, Turkes, Anabaptists, Schismatikes and the like, who hereby seduce and scandalize others, and if they do not destroy their faith, yet they much impaire and weaken it: woe to these that give and raise great offenses; better it were for them (if they repented not) that they had never beeene borne.

*For that God hath shut vp all in unbelieve.*

*In that God hath shut vp all i. Conuinced them by his lawe and word, and declared them thus to be captiuated and inclosed in the prison of their sinnes , that it might appeare and bee there notified to all men, that the pardon of sinne and their salvation proceedeth only from Gods mercie, we learne this instruction, viz.: That all men are sinners & vnrighteous, prone vnto euill, and slow vnto good, yea, and vnfitt and vnable to it, and are hereof attainted and conuinced by the lawe of God , in so much that they are in no better estate before God then guiltie and condemned persons and malefactors, who trembling and astonied looke for nothing but death. Psal. 6. V. 3. 7. Psal. 130. V. 3. Psal. 143. V. 2.*

Dott.

Thus must *Paul* ( before that God shew mercie vpon him ) be conuinced and proued to be a blasphemor and persecutor, an oppressour, *Mary Magdalen* to be an impure and filthie liuer, *Peter* to haue denied Christ his Lord and Sauiodur three times, and that , with cursing and swearing : that it might appeare that saluation consisteth onely in gods free mercie and not in mans worthynesse or workes.

1. *Vse.* Let vs not please our selues in nobilitie, stocks, gentrie, witte , wealth, priuiledges, for God respecteth not these , but the heart and the worke of the spirit , much lesse lette vs think not hardly, or dispaire of others (especially of the Iewes) for we deserue no more at Gods hands then they, but are alike conceiued and borne in sinne and by nature the children of wrath as well as they. *Eph. 2. 3.*

2. *Vse.* Here are condemned those that iustifie them-selues before God, and that will be saued by their owne workes, and so presumptuously and proudly either deminish or denie the grace and *free* mercie of God , then which nothing can bee imagined more iniurious and disglorious to the diuine goodness and clemencie.

3. *Vse.* Wee must learne with sorrow and greefe to confess and lay open our sinnes before God, yea to be abashed , ashamed and confounded in regard of them , and withall flee to *Ezech. 16. 5.* the throne of grace, and supplicate for mercie and forgiuenes For the more miserable wee finde our selues to bee , and the more wee depend vpon Gods helpe and goodnesse , the more



more fauour wee shall obtaine , and the sooner procure mercy at his hands . *That he might haue mercie on all.*

*That is, of all sorts both amongst Iewes and Gentiles.*

Dolt.

In the matter of our iustification,vocation, saluation , Gods mercie is onely seene , and neither Iewe nor Gentile are sauad otherwise then by his fauour and mercie . *Titus , 3. v. 4. 5. Eph. 2. v. 3. 4. 5. Rom. 3. v. 20. 8. 7. 24. 12.*

The reason hereof is , first , because Iewes and Gentiles are alike guilty before Gods iudgement seate , as it hath beeene before proued .

Secondly , God is bound and beholding to none , for who hath giuen him any thing , but it shall be recompenced ? And therfore al whom he saueth , he saueth by his meere mercy and grace , and not for any matter or merit y he could find in them .

1. Vse . Here is condemned the grosse and palpable error of those which thinke that (in the proesse of time ) all shal be sauad , yea the very diuels , as *Origine* dotingly dreamed . Whereas the fewest are elected , called , iustified , and none shall bee sauad but they , and this will the last iudgement make manifest to all the world .

2. Vse . It serueth also to ouerthrow & refute the fond & false opinion of al mans merits , for we receiuie all things from Gods meere mercy , and there is no place for mens deserts and merites .

3. Vse . Thirdly , wee must not abuse and pervert G O D S mercies , to the lust and libertie of the flesh , for his mercie is proper and reserued for them that feare him and are displeased in them-selues for their sins , & not for such lewd and presumptuous minded Libertines that haue no feare of God before their eyes .

Lastly , thought with the Saints of God in Scripture wee sometimes ( through Satans suggestion and our owne fraikie and negligence ) fall into many great and grieuous sins , yet we must neuer dispaire of Gods mercies , but repent whiles we haue time , and by faith apply them to our selues . For they are bottomelesse , most plentious , and neuer faine them that truly repent and beleeeue .

#### *The sixt part of the Chapter.*

• V. 33. Of the deepenesse of the riches , both of the wisdome and knowledge .

knowledge of God! How unsearchable are his judgments and his waies passe finding out!

V. 34. For who hath knowne the mind of the Lord? Or who was his Counsailler?

V. 35. Or, who hath giuen unto him first, & he shal be recopensed.

V. 36. For of him, and through him, and for him, are all things: to him be glory for euer Amen.

Sense. O the deepnes of the riches both of the wisdome and knowledge of God, i. the riches of his deepnes, or O the deepe plentifull and Ocean Sea that can neuer be drawn dry of these attributes of Gods knowledge and wisdome, whereby God knoweth his, and when he will call them, and most wisely and iustly determineth of them, and disposeseth and gouerneth all men and all actions ( albeit our poore and shallow vnderstanding cannot apprehend it, and many times iudgeth amisse.) *How unsearchable are his judgments?* i. his meanes & manner both in chusing and refusing, in shutting vp all vnder sinne, in sauing and condemning men, cannot possibly be founded and found out by mans reason, *and his waies passe finding out*. i. no man can find out his secret purposes and dfferenges, for they are not revealed in the Scriptures.

V. 34. For who hath knowne the mind of the Lord?

Sense. Viz. Who hath knowne his purpose and counsailes & secret iudgements that are not disclosed and declared in the word? *Or who was his Counsailler?* In the creation and prefer- Eph. 3.v.10  
uation of the world, in the redemption, gouernment and salua- II.  
tion of his Church, he needed not mans aduise and counsaile, but performed all by the counsaile of his owne will.

V. 35. Cr n ho hath giuen to him first? i. Who hath bestowed any benefit or blessing ypon God and so hath made him a debpter vnto him, *and he shal be recomensed*. i. he will repay and requite him. *For of him and from him are al things*, they haue their being and beginning from god, and through him al things are ministred and gouerned by him, *and for him*. i. they are created and ordained, to set forth his glorie, *To him be glory for euer Amen*. i. Let al humaine and worldly glorie cease & vanish away, and let al fy glory of goodnes, mercy wisdome, and iustice bee ascribed onely vnto God, of vs and of al creatures for euer Amen.

I beleue it shall bee so, and I pray that it may bee so.

*Ques.* How vnsearchable are Gods iudgements?

*Auf.* If Gods waies and iudgements be vnsearchable, why are wee commanded to search the Scriptures, or the Israelites taxed and reprooved for being ignorant of Gods waies? *Iob. 5. v. 38. Psal. 95. v. 10. Math. 22. v. 29.*

Gods waies and iudgements in this place are taken for his secret will, which hee reserueth to him-selfe, and which no man is to iaquire into, for it is a bottomelesse gulfe, and will drowne them, and a flayne that may not be come vnto but wil burne them, it is the Arke that may not be looked into. But for his reuealed will which he hath manifested in Scripture, all sorts of people are commanded to search, learne and know: prouided that they keepe them within the boundes of sobrietie, and do not measure mysticall and supernaturall things by the scantling and shalownesse of humaine reason.

*Who hath knowne the mind of the Lord?*

*Ob.* In the knowledge of God confissteth mans saluation, therefore God hath reuealed it vnto men, and to Prophets and Apostles especially.

A. First indeed in the knowledge of Gods reuealed will confissteth mans saluation, and this euery man is commanded and bound to know; for here we haue whatsoeuer serueth for our instruction, but for hidden thinges and these which God hath not reuealed, whereof the Apostle speaketh, we cannot know (but by the euent) neither must we desire it, but conteyne our selues within the limites and lites of Gods word.

Secondly, if it were granted (as it must not) that the Apostle speake here of misteries & secrerries conteyned in the Scripture, we answer that no mortall man can by his owne fense & reason understand them, for it iudgeth fally and preposterously of them. *1. Cor. 2. 14.* therefore wee must reverently and soberly follow the direction & guidance of Gods good spirit.

Thirdly the godly by the illumination & teaching of gods spirit vnderstand al things, y<sup>e</sup> are simply necessary for their saluation. Lastly albeit the regenerate know theiminde of the Lord and his reuealed will in holy scriptures; yet but by degrees and in part, & some more, some lesse, according to their calling, paines industry, mortification &c.

*Ques.*

**Q.** How can we, or why are we commanded to giue and ascribe glory to God , seeing that we can by our praises adde nothing to his renowne and perfection?

**An.** Albeit, we cannot adde any thing to Gods nature and perfection and glory,yet we are bound by his commandment and it is our duty to acknowledge him to be,as he is, and as he hath reuealed himself in holy scripture *viz.* most holy,perfect, and glorious . Secondly , we must shew forth,testifie and declare his name , nature , attributes and workes vnto men,that they hereby may be enformed better of him, and stirred vp to glorifie him, and thus we hallow and sanctifie Gods name.

*O the deeppesse of the riches both of the wisdome, and knowledge of God!*

It is proper to the Godly and their office and duty , to *Doltr.* thinke,speakē and consider of , yea to admire the workes & counfailes of God , and to braft forth into holy exclamations and to stir and exite others so to do. *Psal.8.v. Psal.92.ver.5. Psa 118 v.2 Psal.119.ver.18. Psal.46.v.7. Cant.5.a verse 10.ad.17.* The <sup>4,5.</sup> reason hereof is, they alone being taught of God , know(a- bove al other persons)the incomparable excellency and order of them, and therefore for skill,know best how, and how farre to iudge of them . Secondly , they must be instruments and trumpets,to sound and proclaimē the praises and wonders of the Lord,for the satisfaction of their owne consciences, and to affect and gaine others so to do.

*Vſe 1.* Let ministers (especially)and also others labour and strie to affect & possesse others with the rarenesse,excelency, & admirableness of Gods workes and proceedings , for so did *David* in many places. *P/a. 48.v.2.3.4.5.6. & P/a.8.v.1.*

*Vſe 2.* As oft as our reason is offended wth the doctrine & depth of predestination ( albeit so evidently and exprefly set forth in scripture) let vs renounce reason, and giue glory vnto God , and with most humble reuerence admire that deepe wisdome which with the eye of our vnderstanding,we cannot pierce into. Thus did Christ. *Math. 11. 25.26.*

*3. Vſe.* It serueth to condemne and argue all that repine at, murmur at, reprehend gods proceedings, and especially in the decree and matter of reprobation, whereas Gods is most wise, just and of absolute power and authoritie , and therefore al-

waies doth and cannot but order , rule and dispose of all things rightly, albeit our weake apprehension cannot attaine vnto the reaon of it.

*The wisdome and knowledge of God.*

The doctrine, that we learne hence is that God being most wise , and knowing all things doth not onely see and contemplate them, as they are, or may be, but doth contrive them with singular reason and counsell , and dispose them in most goodly forme, waight, number and measure, so that nothing in his works may seeme to be wanting or disordered , nothing superfluous or ouer much, but all in an excellent temper and symmetry . And hence God is sayd , to be wise in heart. *Job.9.4.*nay only wise. *Rom.16.27.* *I.Tim.1.17.* For he alone by himselfe is infinitely wise, needing no mans instruction or information. *Isa.40.ver. 12, 13, 14.* *Pro. 8. 12.* *Job. 28. cap. 23.* &c. Now this wisdome of God shineth forth chiefly in the principall workes of God , namely in the creation, preservation and gouernment of the world,in the gouerning & ordering of man-kinde. *Jer.51.15.* *Isa.40.28.* But most evidently in the predestination of men and in the wonderfull manner of euerlasting saluation purchased by Christ. *Eph.3.v.10.* in so much that the very Angells desire throughly to behold it. *1.Pet.1.12.*

*V/ce.1.* Here are iustly condemned those men that mutter and murmur against Gods proceedings, & find fault with and condene any worke or iudgment of God , as though it were not wisely ordained, but wee must reverence , adore and admire his excellent wisdome appearing in them and especially in the mistery of eternall saluation, euen then when our blind and vnperfect reason espieth and perceiueth no reason of it. Touching the misteries conteined in Gods revealed will, let vs by humble and earnest praier beseech and entreat the Lord that he would more cleerely day by day, open them vnto vs, *Psal. 73. ver.17.* *Psal. 119.ver.18.* *Ephe.1.17.* by the ministery of his word and spirit.

*O the deepenesse of the riches both of the wisdome  
and knowledge &c.*

We must in the hidden misteries and secrencies of almighty God, not be curious to know impossibilities , much lesse to obiect

objiect and except against the manner of Gods proceeding herein; but containe our selues within the precincts and limmits of his word, and adore and admire the secret counsailes of God, and not vainely and rashly attempt to finde & serch them out. *Psal. 36. ver. 6.*

The first reason hereof is, for that the infinite wisdome and glory of God appeareth in this, that his iudgements and secrets, (especially in matters of predestination and reprobation, and of particular euents and of the moments and times thereof) are conceiled and kept from vs. God will not (as *Ezechias* foolishly and vainely did shew all his riches and treasures to the Babylonish ambassadours) God I say wil not in this world impart and communicate his in-most counsailes to any but by the euent only. 2Ch. 32. v.

The second reason is, because God in dispensing of matters, hath hidden contraries as it were vnder contraries. *viz.* contrary ends vnder contrarie means, life vnder death, glory vnder shame, riches vnder pouerty. *2. Cor. 4. 8. 9. 10. Hebr. 2. 25.* Thirdly the Apostle *Paul*, could not, nor durst serch them, much leesse we that are so much inferiour vnto him and haue no Apostolicall gifts.

*Vſe 1.* This doctrine refuteth and condemmeth all curious, fruolous, and vnecessary questions such as these following: why did God creat man apt to fall? why did not God prevent, or keepe him from falling? why doth God elect some & refuse others? why doth not God cause his word to bee preached in one and the same age, in all places of the world? why doth God condemne men for vnbeleife; seeing that no man can possibly beleue, vnlesse God confer faith vpon him? why doth God not conuert all; seeing that he can do it? why hath God and yet still doth suffer the greatest part of the world, to remaine in error and blindaſſe? why doth he at one time call more then at another? Is not God vniuſt & cruel to predestinate men to condemnation before they haue done good or euill?

*Vſe 2.* As often as in the confusion & disorders ſeeme to be in the world our faith beginneth to wauer, let vs remember ſeems to be Gods iudgment in the whole gouernment of ſeems to be world, is molt deseruedly compared to a uast huge deepe, ſeems to be filleth heauen and earth: & ſeems to be which by ſeems to be they eie of our iudgmēt we cannot peirce Psal. 36. 7. into,

into, let vs rather reverently submit our selues vnto , then curiously to prie and due into it.

*How unsearchable are his waies and his judgements past finding out.*

*Who hath knowne the minde of the Lord?*

We must not be curious,inquisitiue or desirous to know,any thing of God and his waies, and of his course , and order,that he obserueth in disposing and managing vnuerfall and particular things , which hee hath not reuealed in holy scripture.

*Act. 1.6.* where God hath no mouth to speake we must haue no eares to heare, and where hee ceaseth directing, wee must cease enquiring. *Math. 12.22.* wicked therefore is the practise of those that by Astrology and other indirect means seeke to know the day of mens death , and calculate issuest of particular intendments . The first reason hereof is , for that they are deeper and more profound,then that mans reason can find out, and if we busie and trouble our selues herein , we shall at length be oppressed with the brightness of Gods maiestie & confounded in our owne vaine imaginations. Secondly,they that are curious and inquisitiue herein,fall (through Gods iust judgement) into such intricate laborinthes, that they can neuer recouer themselues out of , and plunge themselues into such a bottomlesse gulfe,out of which they shall neuer arise. Thirdly we haue matter and employment sufficient , and that for our soules health,to bestow and busie our selues in all the daies of our life,in serching out, musing vpon, and in laboring to bring into vre and practise,Gods will reuealed,which containeth that which is abundantly sufficient for saluation, we can neuer in this mortality found out the depth of it , muchlesse follow and obey it: *ergo* , what vanity and follie is it,to omit and leaue vndone that which God hath commanded & which so highly concerneth vs , and preposterously and unprofitably to busie our selues to know things impossible and vnlawfull for vs to know, and the knowledge thereof would be hurtfull vnto vs?

*ich. 6.8  
om. 12.22*

*Vñc 1.* Let vs leaue and bid adue to all vaine speculations, wherein we do nothing but offend God, wearie and wast our wits, and trifle out our times vnpromisately , much rather let vs exercise our selues and senses in serching the holy scripture

ture and then labour, chiefly to know and practise these things that concerne our faith, sanctification & saluation; here in wee shall finde imployment ynough though we haue the wisedome of *Salomon* and could liue as long as *Methusalem* did.

2 V<sup>e</sup> se. It must teach vs to rest contented in Gods counsailes and subscribe to his will , and when wee see many things to crosse our expectation & judgement; we must not accuse God of iniustice and want of wisdome,

For hee alone knoweth what to doe and how to determine of all thinges and persons , and what is most agreeable to his diuine Maiestie, and what soever he doth, is alwaies good ( in regard of him-selfe ) and nothing could be done more wisely and in better order: and therefore we must rather with al reverence adore these hidden secreties, then any way carpe or cauell at them.

3 V<sup>e</sup>. Wee are admonished hereby to be thankfull to God for his wisedome and manner of disposing and gouerning all things, euen then when his iudgements & corruptions inflicted vpon our selues, seeme bitter, harsh and intollerable.

Job. i. v. 21.

*who was his Counsailler?*

Dott.

Dott. God in the decreeing and disposing al things, and in procuring mans saluation needeth no counsaile, vseth no mans aduise, but doth all things according to his owngood pleasure, & after the counsaile of his owne wil, *Psal. i. 15 v. 3. Eph. 1. v. 5. 9.*

The reason hereof is , because he is omnipotent , most wise, and God all sufficient vndependent of any other, and of whom all persons , and thinges , haue their beeing and dependance.

Secondly , GOD doth act and put in execution nothing in time but that which hee purposed and decreed before all times , for otherwise he could not be wisdome it selfe, neither could the Sonne of God, his wisdome be, begotten before the Creation of the world.

1 V<sup>e</sup>. Therefore let vs not murmur, or repine against any of his creatures and his workes, neither lette vs measure them after our owne shallow reason and vnderstanding , for the

R

reason

Pro. 8.

.29.

9.17.

oltr.

.46

.20.15.

reason and beginning of it cannot be comprehended; it surmounteth all mens wits and capacities, and if Gods wisdome in the least creatures be past finding out, how much more in the matter, and mystery of mans predestination and redemption?

*Or who hath given unto him first, and he shalbe recompensed?*

God is debter and beholding vnto no man, and no man can alledge any seruice worke or study whereby he bindeth God to himselfe, or should moue him to elect, preserue and redeeme and glorifie him. *Psa. 16. 2. Luke. 17. 9 10.*

Reason hereof. No man can ad any thing to God, for all that we haue, we receiuie it onely from Gods mercy, and we depend vpon his goodness for it *Psa. 16. 2.23.*

2. Reason: Gods power, will and decree, is free and absolute and hath no respect or relation to any thing from without his essence whatsoeuer. *Rom. 9. 15.*

1. *Vse.* If God should (for our correction or triall) deprive & bereave vs of wife, children, health, liuelihood, goods, houses (as he did his good servant *Job*) we must stay and comfort our selues herein, for all these thinges are Gods, they were giuen vs by him, and therefore they are not ours, and he alone may iustly doe with his owne what seemeth good to his diuine will and pleasure.

2. *Vse.* Here all humaine merits and fore-seene workes in the patriarches and fore-fathers and their posterity, are debarred from any moving or procuring cause of GODS fauour and mercy, declared vnto Iew or Gentile: for of them-selues men can doe nothing that is good, and therefore all proceedeth from Gods meere mercy.

Secondly in matter of reprobation none hath cause to be offended with God or to complaine of his proceedings, for his power and authority is free, and absolute, and he supreme of al creatures, and he may dispose of them as best seemeth good vnto his heauenly wisdome, and he is not to render any reason of his doings to any.

Lastly the very Reprobates are ordained in Gods decree & (touching the event) to shew forth GODS glory as well as, others, for the glory of his Justice shalbe manifested in and vpon them.

*For,*

*For of him are all things.*

In that all things haue their being, creation and preseruation from God onely, and so are of him directed, ordered, and governed, we learne that he is God all sufficient both for himselfe and all his people and seruants, and that not only for their temporall life and happines, but much more for their regeneration, redemption and eternall saluation. *Gen. 17.1.*

Doct.

He is our Shepheard how then can we want any thing? He hath Heauen and Earth at commaund and how then can his be destitute of that which is good for them? he was perfect and compleat in him selfe before the creation, and therefore his workes ad nothing to his owne nature and essence: and (to conclude) he worketh all things both in wordly and spirituall matters according to the pleasure of his owne will only, without any let or restraint.

Let vs therefore in no danger, temptation and necessity be daunted and discouraged, for our God whom we serue is able to saue and deliuer vs, he knoweth how to proceed, and he is a most faithfull creator and an indulgent father vnto vs, onely let vs betrust him with the ordering of our affaires, and commend and betake our selues, liues maintenance and affaires vnto his gratiouse disposition, and he will neuer faile, nor forsake vs.

Psal. 23.1.

*For him are all things.*

Seeing that all things, yea the very reprobate and all the workes and wonders of GOD, are ordained to set forth the glory either of Gods mercy, or of his iusticewe must not in hidden things dispute and repine and expostulate with GOD but patiently submit all to his good will and Pleasure, giue him the glory in all things. *Psa. 115.2. Luk. 17.16. 2. Cor. 10.17. Dan. 9.7. Apoc. 4.6. Job. 5.44.*

Doctr.

For hereby we declare and testifie our obedience, duty and thankefulnesse, God hath created vs to this end and requireth this tribute and sacriace at our hands.

Rom. 9.33

Secondly, the title and interest in all things, and the power whereby they are.

.v.44.  
2.v.43.

1 V/s. Heereby are mette withall, and encountered all that  
seeke their owne glory (as the Rulers in Christ his time) and  
seeke not Gods glory at all.

Secondly all Pharisies, Iustitaries and Papists, who boast  
and brag of their owne merits, and looke to be saued (in part)  
by their owne deeds and workes, and not by Gods mercy and  
Christ Iesu his satisfaction and mediation only.

2 V/s. We must bee wary and carefull, that we never vsurp  
or diminish any part of Gods glory, for God is moste iealous  
of his honour, and cannot indure that it should in any wise be  
impaired or impugned.

3 V/s. We must in al our wordes and works, consultations  
and actions, acknowledge, praise & honour God as the chiefe  
good and the most excellent cause of all thinges, and  
constantly maintaine and aduaunce his glo-  
ry: otherwise if we honour not him  
he wil neuer honor vs here,  
much leſſe gloryfie vs  
in the life to  
come.

*to the world of the resurrec-*



*Faults of pride contynued.*

Pag. 21.l.1. as these. pag. 24.l.18. auoy ded pag. 23.l.18. and dervine. pag.  
pag. 25.l.7. this consequence was but pag. 27.l.12. ye addid no. pag. 28.l.5.  
Night. pag. 34.l.2. by good meane. pag. 50.l.13. Romane. pag. 51.l.2.  
an occasion. pag. 54.l.1. read 1 Pet 1.13. pag. 58.l.10. attendance. pag. 69.  
8. alwe Gentiles. pag. 62.l.13. VWorld. pag. 69. li. 9. is holy, and 19. God  
offered. and ibid. l.28. and discerne them.

